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Miami Church Will Receive '72 Tax Bill

but the Civil Liberties Union took the case to the federal courts, charging that the exemption violated the First Amendment by aiding one religion and inhibiting others.

The U. S. Supreme Court first agreed to hear the case, but before it could do so, the Florida legislature changed Florida's 19th-century religious tax exemptions.

As a result, in January the Supreme Court decided the question is moot, since the old law no longer exists as a result of the legislature's action. This means the court will not make a ruling.

Under the new law adopted by the legislature, church properties must be "predominantly" commercial to be taxed. The old law said they must be totally commercial. "Predominantly" has not yet been clearly defined, however.

The supervisor of Miami's tax exemption division said after the Supreme Court decision, however, that "as far as we're concerned, Central Baptist does not rate an exemption. We're going to send them a bill."

Joe Creech, who heads the tax exemption division for the city-county government, said the parking lot was assessed in 1968 and valued then at \$231,600. He predicted this year's assessment would be "considerably higher."

The 1968 assessment showed the church making around \$2,100 a month in profits, said Creech.

Herbert Sawyer, attorney for the church, said he still feels Central Baptist qualifies for an exemption under the conditions stipulated in the 1968 Florida Supreme Court ruling.

At that time the court found that the use of the lot for commercial purposes "is reasonably incidental to the primary use of the church property as a whole for church or religious purposes."

Sawyer said he did not know what the church's next move would be, but there is a good chance he will file suit, as has been done in the past, if the church's exemption is revoked.

"This is a significant case," said Sawyer.

He said only two other cases concerning taxation of church-owned properties being used commercially have ever come before the U. S. Supreme Court — one case in the 1880's and the other last year. Both rulings favored continuation of tax exempt status of the churches involved.

The attorney for the Civil Liberties Union, Mrs. Florence Willis, said the CLU would probably reinstate a suit under the new law if Central Baptist's exemption is revoked.

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Missionary Nurse Killed And Others Wounded In Gaza

GAZA (BP)—Southern Baptist Missionary Nurse Mavis Orisca Pate was shot and killed, and another missionary and his daughter were wounded when Arab guerrillas ambushed them as they drove near a refugee camp late Sunday, Jan. 16.

Miss Pate, 46, of Ringgold, La., died of bullet wounds in the head. She and Missionary R. Edward Nicholas and his three daughters were attacked near the Jeballiyah refugee camp in the Gaza Strip.

Within minutes, Israeli soldiers arrived and took the victims to a nearby military hospital. Miss Pate was pronounced dead about an hour after the attack.

Following the attack, the soldiers combed the camp looking for the assailants.

Dr. Merrill D. Moore Jr., missionary physician at the Gaza Hospital, told an SBC Foreign Mission Board official that Miss Pate was probably unconscious from the time she was hit, around 6:20 p.m.

She was accompanying Nicholas and his three daughters to Tel Aviv, where she was to pick up a car and drive it back to Gaza. The girls were returning to the school for missionary children in Tel Aviv.

Dr. Moore said of the shooting: "This was not a special attack on the hospital. This was an isolated incident just like other similar isolated incidents. They (the guerrillas) probably did not know whom they were attacking. They just saw a car traveling toward Israel."

The victims were transferred from the military hospital to another hospital in Beersheba where surgeons removed two bullets which struck Nicholas in the thigh and pelvic region. Carol Beth, the oldest daughter, was treated for a slight wound in the foot. The two other girls were not injured.

Nicholas was said to be in satisfactory condition and was to be released within a few days.

He is chaplain and business manager of the Gaza Baptist Hospital. Miss Pate was supervisor of the operating room and instructor of nursing.

She was to be buried in a plot behind the nurses' quarters on Tuesday, Jan. 18, following a funeral service in the hospital chapel.

A memorial service was to be held for Miss Pate in her home church, Social Springs Baptist Church, Ringgold, La., Sunday, Jan. 23. Baker J. Cauthen, executive secretary of the Foreign Mission Board, and John D. Hughey, secretary for Europe and the Middle East, were to attend.

Staff members of the board held a memorial service in Richmond, Va., Monday, Jan. 17.

Miss Pate's survivors include her mother and stepfather, Mr. and Mrs. J. H. Oden of Ringgold. Her father, J. B. Pate, died in 1945.

The family requested that, in lieu of flowers, memorial contributions be sent to the Gaza Baptist Hospital either through the Ringgold church or the Foreign Mission Board. The church's address is Route 3, Box 683, Ringgold, La., 71068.

Nicholas was involved in an earlier incident attributed to the guerrillas. In March 1969 he and his daughter Joy, then nine, were returning from Tel Aviv to Gaza when an explosive charge detonated beside the road as they passed. The car was damaged,

but they were only shaken.

Miss Pate went to the Gaza Hospital in mid-1970 following a furlough in the United States. Earlier she had been stationed in East Pakistan (Bangladesh) and Thailand.

Appointed a missionary in 1964, she had been operating room supervisor at Medical Center Hospital in Tyler, Tex., for six years. She took a leave of absence from that job to supervise

the operating room of the hospital ship Hope during its first voyage.

She was graduated from North Louisiana School of Nursing, Shreveport, and Northwestern State College of Louisiana, Natchitoches.

Nicholas has been hospital chaplain since 1958. He and his wife were evacuated from Gaza and then from Lebanon.

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FIRST CREATIVE COMMUNICATIONS CONFERENCE CONDUCTED IN STATE

A Creative Communications Conference, believed to be the first of its kind held in the state, was conducted at the Baptist Building and First Baptist Church Jan. 20-21, sponsored by the Music Department. Several leaders attending are seen in front of table of materials. From left: Dan Hall, director of department; Kurt Kaiser, Waco, Texas; Mrs. Edna Holland, Meridian;

Rev. Schuyler Batson, Alexandria, La.; Charles Muller, Jackson, coordinator; Mrs. Sarah Miller, Houston, Texas; Mrs. Joy Morgan Davis, Dallas, Texas; Mrs. Kathy McNair, Jackson; Gerald Claxton, Clinton; Graham Smith, Pascagoula. (Story on page five)

SBC Structure Changes Sought

'71 COOPERATIVE PROGRAM RECEIPTS EXCEED BUDGET GOAL BY \$3,519

Mississippi Baptist Cooperative Program receipts for the year 1971 totaled \$4,268,519, according to Dr. W. Douglas Hudgins, Jackson, executive secretary-treasurer of the Mississippi Baptist Convention Board.

This is an increase of \$343,512, or 8.7% over the amount given in 1970, Dr. Hudgins declared. The budget goal for 1971 was \$4,265,000. Dr. Hudgins adding that receipts for 1971 exceeded the goal by \$3,519. The budget goal for 1972 is \$4,600,000.

Receipts for December totaled \$344,505, a decrease of \$6,760 or 1.9% under the \$351,265 given in December a year ago.

The Cooperative Program is the principal channel of mission giving of the denomination and accounts for about two-thirds of the total mission contributions.

Cooperative Program contributions are divided proportionately among all causes sponsored by the Mississippi and Southern Baptist Conventions.

By Stewardship Commission

Counter-Proposal Will Be Offered

NASHVILLE (BP)—After a four-hour discussion, the Southern Baptist Stewardship Commission voted here to offer a counter-proposal as a substitute for a restructure committee's

recommendation to dissolve the commission and assign its work to the SBC Executive Committee.

The action came two days after the "Committee of Fifteen," a subcommittee of the SBC Executive Committee, had released its report recommending that the Stewardship Commission be dissolved and its programs be assigned to the Executive Committee, as they had been prior to 1960.

The restructure proposal, along with minor reorganization recommendations for the SBC Brotherhood Commission and Radio-Television Commission, will be presented for a vote to the SBC Executive Committee meeting in Nashville, Feb. 21-23.

Any recommendations approved by the Executive Committee would then have to be approved by the Southern Baptist Convention in Philadelphia, June 5-8, and perhaps again by the

1973 convention.

Strong opposition to the Committee of Fifteen's recommendation was voiced during the Stewardship Commission meeting by several members.

A motion by Albert S. Lineberry of Greensboro, N. C., asking the commission to voice its opposition to the proposal, passed with only one dissenting vote, but only after it was amended to emphasize positive alternatives to the committee's recommendation.

A three-member subcommittee of the commission was appointed under the amended motion to draft a counter-proposal to be presented to the SBC Executive Committee.

The counter-proposal, being circulated by mail among commission members, states that the commission does not feel the restructure committee's proposals "best meet the

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mittee of Fifteen, must be approved by the SBC Executive Committee which meets here Feb. 21-23, and by the Southern Baptist Convention, which meets in Philadelphia, June 5-8.

Only recommendations concerning three agencies, the Brotherhood Commission, Radio-TV Commission, and Stewardship Commission, will be presented at this time, said E. W. Price Jr., chairman of the restructure committee and pastor of Green Street Baptist Church, High Point, N. C.

"The committee has reviewed various alternatives dealing with the Christian Life Commission, the Education Commission, the Historical Commission, the Baptist Joint Committee on Public Affairs and the Commission on the American Baptist Theological Seminary, but is not prepared until all agencies are studied to make any proposal," said the committee in an 11-page typed report to the SBC Executive Committee.

The report added that the committee is now starting a study of the six SBC seminaries, and will conclude with a study of the Southern Baptist Foundation and four boards.

Price said in a telephone interview that when the study is completed the committee will make some recommendations regarding each of the agencies and boards, and that there is a possibility that in some cases the committee will recommend no major changes in structure. Two more years may be necessary to complete the study.

Appointed in February, 1970, by the SBC Executive Committee to review

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McCullough Says Laymen Need Spiritual Courage

MEMPHIS (BP)—The new executive secretary of the Southern Baptist Brotherhood Commission, in his inaugural address here, called for a new partnership in developing "a new breed of Christian courage, a new quality of spiritual guts on the firing line" for Baptist laymen.

Glendon McCullough, the newest head of the Baptist agency, which works with laymen, said it would take a new partnership between laymen and ministers "to turn the world upside down with this generation of Christian men in business suits or overalls."

The pastor must be neither passive,

We think you will want to read

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shepherd, nor super-salesman, but a partner with laymen to enable them to do God's will, McCullough declared.

"The army of lay disciples we could muster for effective evangelism staggers the imagination," he said.

"Yet where is the army?"

"Civic clubs and other community groups," he answered, "can count on their participation in everything from light bulb sales to scholarship drives. But the church still depends on hired help (ministers) to win the world. We are fielding the coach instead of the team."

McCullough, who 80 days earlier assumed the top executive post with the Baptist laymen's organization, said he was convinced that Southern Baptists "are ready to tell the Brotherhood Commission to either get with it in a daring way or close up shop and quit talking about it."

The 50-year-old Georgia native told the crowd of commission members, brotherhood workers, and SBC agency leaders, however, that "if any of you thought you were coming to the tomb of Lazarus to examine a resurrection or a wake, I've got news for you."

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By Dr. J. W. MacGorman
(NOTE: This message was delivered in chapel at Southwestern Baptist Theological Seminary on November 4, 1971. The service began with a tape recording of glossolalia.)

What you have just heard is, or purports to be speaking in tongues. The technical term for it is glossolalia, a compound of two Greek words: glossa, meaning "tongue," and lalia, meaning "speech" or "speaking." Though the term itself never appears in the New Testament, the phenomenon which it describes does. It was particularly in evidence in

ancient Corinth; thus it happens that the most complete text for its study is I Corinthians 12-14.

We need to be well-informed about this passage, because glossolalia is increasing as a feature of the current religious scene. At one time it was associated almost exclusively with the various Pentecostal or Holiness congregations, but this is no longer true. Now it has penetrated the ranks of the so-called mainline denominations: the Episcopalians, Presbyterians, Methodists, Baptists, and others. Morton T. Kelsey is the rector of an Episcopal church. Though he does

not claim to have spoken in tongues himself, he has written a book, *Tongue Speaking: An Experiment in Spiritual Experience* (1968), which is remarkably sympathetic to it. John L. Sherrill, an editor of *Guideposts* magazine, has authored a book, *They Speak With Other Tongues* (1964), in which he described his experience as a glossolalist. At a Baptist Pastors' Conference in Georgia in July, a pastor said to me somewhat apprehensively: "We've got some of it in our church." In fact, during a recent visit to a state university I learned of a Roman Catholic priest who is giving leader-

ship to a group of glossolalists on campus.

Permit me to indicate that I am not nearly so concerned about glossolalia itself as I am about the extra-biblical claims that some of its advocates make in behalf of it. This is to distort the Holy Spirit. I am equally concerned about the non-glossolalists who over-react against it. In doing so they reveal an attitude which cannot be harmonized with the love that is asked of all in I Corinthians 13, the heart of the passage. This is to quench the

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SBC Structure Changes Sought

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Implementation of a 1980 restructure study, the committee recommended that responsibility be enlarged later in 1970 to "study the entire SBC structure with the privilege of making recommendations to change or modify these assignments."

Although a few minor recommendations have been presented previously by the committee regarding compatibility of retirement programs and administration of the Baptist Program magazine, the proposals approved by the committee in January mark the first major restructure recommendations.

Six basic principles were listed by the committee in making the proposals. Consolidation of overlapping SBC programs into fewer agencies was cited in two of the six basic principles.

"Since the assignment of related programs to different agencies creates problems and inefficiency in administration, the proper grouping and coordination of related programs under fewer agencies would accomplish better work on behalf of the churches," said the report.

"Consolidation of programs and/or agencies which would provide better stewardship for utilization of limited resources is desirable whenever overlapping purposes, duplication of services and increase in administrative costs become(s) evident," the committee continued.

Other guiding principles stated that any changes should increase and not decrease effectiveness, that magnitude of concern for a program does not necessarily imply the need for a separate agency of the size of the agency; that the convention exists to assist the churches in bringing men to God through Jesus Christ, and that the convention does its work through programs assigned to agencies responsible to the convention.

Currently, there are 19 agencies of the convention — four boards, seven commissions, one standing committee, six seminaries, and a foundation. In addition, there is a Woman's Missionary Union Auxiliary and an Executive Committee.

If the Committee of Fifteen's initial proposals are accepted, there would be one less agency.

The committee will recommend that effective Oct. 1, 1973, the programs of the SBC Stewardship Commission be assigned to the SBC Executive Committee and that the Executive Committee be reorganized to give a proper elected representative basis for personnel in this area.

The date of the transfer of responsibilities could not occur before 1973 since approval by two successive sessions of the Southern Baptist Convention is necessary to dissolve an agency, according to the denomination's bylaw requirements.

The committee recommended "that assurance be given to the Stewardship Commission staff that every consideration be given to the continued utilization of each one in the transfer with as little change in relationships and benefits as possible."

Financially, assets held by the commission, now amounting to about \$400,000, would be transferred to the Executive Committee, and Cooperative Program budget allocations to the commission would be assigned to the Executive Committee.

Seven reasons were listed by the committee in recommending the change.

"Better teamwork" was cited as a factor in three of the listed reasons. "It will provide for a new breakthrough in Cooperative Program promotion by placing it along with stewardship promotion in a positive position to make possible greater teamwork of all programs in their promotion," the committee claimed.

It would also "restore a three-way partnership in promotion of stewardship and the Cooperative Program" that had existed from 1919 to 1960 between the Executive Committee, the SBC agencies, and the state conventions, the committee said.

The commission, with offices at the Southern Baptist Convention in Nashville, currently has seven professional staff members. Offices of the Executive Committee are located in the same building.

Offices of the Brotherhood Commission are located in Memphis, while the Radio - Television Commission is located in Fort Worth.

Most of the recommendations regarding these two agencies seems to be designed to promote better cooperation and coordination of their work with other SBC agencies.

The committee recommended creation of an advisory committee, to the SBC Brotherhood Commission, plus reorganization of the commission membership to include a 10-member local board. The entire commission membership should then be proportioned to consist of one-half laymen, one-fourth pastors, and one-fourth state Brotherhood department directors.

The advisory committee would be comprised of all other state Brotherhood department directors, a representative of the 113 SBC seminaries, the state convention executive secretaries, and one staff member each from the Sunday School Board, Foreign Mission Board, Radio-TV Commission, Christian Life Commission, Woman's Missionary Union, and Stew-

ardship Commission. Each group would select its own representative. With regard to its program, the committee recommended that the commission "develop, project and implement plans and programs involving men and boys in the total mission scope of SBC activities (such as phases as mission learning experiences, mission involvement, personal involvement, personal witnessing, evangelism and financial support) and make plans and programs available to the local churches." The agency's program statements should be rewritten accordingly, the committee said.

Further, the committee recommended that "all activities of Baptist men and boys be continually studied, analyzed, developed and implemented by the commission in cooperation with the agencies of the convention that could most effectively and successfully expedite the work."

Four reasons were cited by the committee: (1) involvement of laymen is one of the biggest challenges of the SBC; (2) all SBC agencies work with laymen; (3) a highly coordinated, but not necessarily an organizationally centralized approach is necessary; and (4) the proposals can effectively coordinate and promote lay involvement in all SBC programs.

Commenting on the proposals in a telephone interview, Price said that the committee "sees the work of the commission as it is now, even with some enlargement; but if there are cases of overlapping and their work could be done more effectively in an-

other area, the commission should feel free to move in that direction."

Concerning the Radio - Television Commission, the committee recommended expanding the Commission's membership to include not only one representative from each qualified state, but also two staff members of the SBC Foreign and Home Mission Boards and Sunday School Board, plus one staff member each from the Woman's Missionary Union, Brotherhood Commission and each of the six seminaries.

The agency staff representative members, however, would have no voting privileges but "shall act in an advisory capacity only," the committee proposed.

Three responsibilities of the commission were summarized: (1) to provide programming materials to the radio and television industry, (2) to provide personnel, skills, equipment and technology for television and radio production and distribution to all organized entities of Southern Baptist life as they may request, and (3) to leave to each agency the content of such programming as it makes use of the commission's staff and skills.

The committee further proposed that the commission's charter and program statement be revised to incorporate the proposed changes.

Three major reasons were cited: (1) better coordination among SBC agencies and the commission, (2) more latitude to the agencies in using their own creativity in presenting a wider range of programs, and (3) a coordinated approach can best achieve SBC goals and objectives.

"The agencies which could use in their programs mass media should, where possible, utilize the skills which have been abundantly evident in the Radio-Television Commission," said the committee.

Price, commenting on the proposals, said that it does not mean that all agencies of the SBC "must" use the commission to produce their broadcasting programs, but the committee hopes the commission will become the primary source of producing radio and television programs for all agencies.

Price acknowledged that the committee was not recommending a consistent organizational pattern for the Brotherhood and Radio-TV Commissions. "We don't feel we have to be consistent with every commission," he said. "We're trying to make every commission flexible enough to meet a particular need. We started off at one time with the idea of trying to make a consistent pattern, but found that was simply impossible."

Price added that there also might be inconsistencies with current program statements for the agencies, and that changes in the program statements would be made by the program subcommittee of the SBC Executive Committee.

Easter Bible Readings To Be Aired On Radio

The Southern Baptist Radio and Television Commission is distributing a series of Easter Bible readings to every radio station in the nation, without charge, for airing as a public service during the Easter season. The series consists of four readings, each one-minute in length, on a seven-day disc.

All four readings are from Dr. Kenneth Taylor's best-seller, "The Living Bible," a paraphrased edition of the scriptures. The production and distribution of the discs is a joint project of the Radio - TV Commission and Lyndale House, publishers of "The Living Bible."

The topics, scripture references and recommended broadcast dates of the readings are: "The Last Supper," Mark 14:17-26, Thursday, March 30; "The Crucifixion," Luke 23:26-47, Friday, March 31; "The Empty Tomb," Matthew 28:1-7, Saturday, April 1, and "The Ascension," Mark 16:13-20, Sunday, April 2.

14 Missionaries Named By HMB

ATLANTA (BP) — Twelve new missionaries were appointed by the Southern Baptist Home Mission Board, and two others re-appointed during the agency's January board of directors meeting here.

New missionaries appointed by the board are Walter and Marjorie Grant of Colorado; Jerry and Nava Jane Jones of Texas; Rosalinda Grijalva of Texas; John and Majorie Johns of Oregon; Claudemiro and Donna Sue Mariottina of California; Frank and Mary Joy Scott of Pennsylvania; and Alva C. Wiley of Indiana.

Re-appointed as missionaries were Mr. and Mrs. Victor L. Nichols, who were named to lead in developing new Christian social ministries in the Guadalupe Baptist Association in the Victoria, Texas, area where he is superintendent of missions. Previously, Nichols was a missionary for the board as director of Christian social ministries in Nederland, Tex.



Student-Pastor Banquet At Carey

William Carey College ministerial students enjoyed the annual Student-Pastor banquet recently given for them by the Mississippi Baptist Convention. Three convention representatives who participated in the after-dinner program are shown above with one of the Carey ministerial students who was present. Approximately seventy-five persons enjoyed the affair. Left to right are: Rev. Therman Bryant, associate, Cooperative Missions Department; Dr. Foy Rogers, director, Cooperative Missions Dept.; Dr. Douglas Hudgins, executive secretary, MBCB; and Robert Cooper, Carey ministerial student and 2nd vice-president of the Ministerial Association.



Student-Pastor Banquet At Blue Mountain

Annually, the Cooperative Missions Department, Mississippi Baptist Convention Board, sponsors a Student-Pastor Banquet at each of the state Baptist colleges. Eighty-nine people attended the recent banquet at Blue Mountain. Program participants are shown, seated, left to right: Dr. Foy Rogers, director, Cooperative Missions Department; Dr. W. Douglas Hudgins, executive secretary, Mississippi Baptist Convention Board; and Therman Bryant, associate, Cooperative Missions Department, in charge of In-Service Training. Standing, left to right: Dr. E. Harold Fisher, president, BMC; Rev. Bobby N. Burgess, Director of Development and Public Relations, BMC; William N. Washburn, academic dean, BMC; and Dr. James L. Travis, Professor of Bible at the college, who served as master of ceremonies and as chairman of the 1972 Student-Pastor Banquet arrangements at Blue Mountain.



First Letter, 1972, Contains \$75,000

Mrs. Lillian B. Robinson, who customarily opens the mail at Foreign Mission Board headquarters, Richmond, had a surprise on the first business day of 1972. The first envelope she opened contained a check for \$75,000, a bequest to the board from the late Miss Annie Z. Walker of Franklin, Tenn. "What a wonderful way to begin the new year!" exclaimed Mrs. Robinson. Miss Walker, a lifelong Baptist, died in May 1970 at the age of 93. (Photo by W. Robert Hart)

Missionary Nurse - - -

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anon during the 1967 Arab - Israeli War.

He is a native of Centerville, Mich., and a graduate of Bob Jones University, Greenville, S. C., and New Orleans Baptist Theological Seminary. He was pastor of churches in Louisiana prior to missionary appointment.

Mr. and Mrs. Nicholas have a son, their oldest child, in addition to three daughters.

Miss Pate is the third Southern Baptist missionary to have been killed violently while on the field in less than six months. Mr. and Mrs. Paul Potter were beaten and stabbed to death in their home in the Dominican Republic in July.

Miami Church - - -

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parking lot is not put on the tax rolls.

The U. S. Supreme Court remanded the case back to the Florida courts by a 6-1 decision, with Justice William Douglas dissenting. Justice Douglas said that the church may be liable for back taxes if the old Florida law is found to be unconstitutional.

The Florida Supreme Court should be asked to rule on the constitutionality of the old Florida law, Justice Douglas said.

The case is almost sure to receive further court action.

Church Has Furnishings To Give Away!

Rev. J. Ray Grissett, pastor, First Church, Philadelphia, states: "Our church has some furnishings still in the old auditorium that we would like to give away! These are available for the taking: 200 opera seats 1 Consonata organ (not pipe organ) "If anyone would like to call about these, they may reach us at 656-1507."

Medical Missions Conference Slated For Dallas, Feb. 4-5

Information on the medical sciences as practiced in day-to-day situations by Christian missionaries may be obtained during a medical missions conference in Dallas, Feb. 4-5.

The conference is sponsored annually by the Foreign Mission Board. "That They May Have Life" is the theme of this year's program, which will begin with supper at 6 p.m. Feb. 4 at the NorthPark Inn, Dallas.

Reservations should be made by Jan. 31 with Robert D. Scott, NorthPark Inn, 9300 North Central Expressway, Dallas, Texas 75231, or with Miss Edna Frances Dawkins, Foreign Mission Board, P. O. Box 6597, Richmond, Va. 23230.

Invited to attend are Baptist physicians, dentists, nurses, practitioners in the paramedical occupations, hospital administrators, pre-nursing and pre-medical students, and campus minis-

ters working with students in these fields.

"No only will we be discussing the life and work of the medical missionary, but we hope to have interesting small group discussions" in which persons can talk with one another about their own experiences, said Miss Dawkins, a Foreign Mission Board associate secretary for missionary personnel.

Conference participants will eat all meals as a group. This is the first year this has been possible, Miss Dawkins said.

Southern Baptist missionaries on the program include Dr. and Mrs. T. Eugene Douthitt Jr., Korea; Dr. Kathleen Jones and William R. O'Brien, Indonesia; Dr. and Mrs. J. Curt Abell Jr., Nigeria; Miss Aletha Fuller and Miss Betty Larimer, former missionary nurses in Nigeria; and Miss Kay

Weldon, Mexico.

Dr. Franklin T. Fowler, Foreign Mission Board medical consultant, will be on the program, as will Miss Dawkins and Mrs. Geddes McLaughlin, dean of the Baylor University School of Nursing.

Discussions will be conducted on short-term assignments including the Missionary Journeyman Program, medical receptorships and special project physicians and nurses.

(Journeyman are young college graduates who serve overseas with career missionaries in specific jobs; receptors are third- or fourth-year medical or dental students who go

overseas to serve from eight to 10 weeks in a medical institution.)

The Dallas "western regional" conference will be followed by a similar "eastern regional" conference in Richmond, April 7-8.

Carey College To Offer Free Evening Classes

William Carey College will again offer two free evening classes during the spring semester to interested church lay people in the Hattiesburg area. The announcement was made by Dr. Joseph M. Ernest, academic vice president. The new semester begins on February 1.

The two free courses are NEW TESTAMENT SURVEY and CHURCH LIBRARY CATALOGING. Both are regular curriculum course offered for credit to students desiring academic hours. Each carries a three-hour semester total.

NEW TESTAMENT SURVEY will be taught each Thursday evening from 6-8 p.m. in the new Green Science Hall (Ross Lecture Room). Dr. Don Stewart, chairman of the Carey Department of Religion and Philosophy will be the professor. The first class will begin on Thursday evening, February 3, and registration will take place at 5:30, one half-hour prior to the first class session.

CHURCH LIBRARY CATALOGING (plus emphasis on reference books) will be taught by Mrs. Ruth Duncan on Tuesday evenings in Rouse Library. The first session will begin on Tuesday night, February 8 and registration will occur at the first meeting.

Scholarship forms for the two free classes are available in the office of the Academic Vice-president of the college. Many have already been mailed to pastors in the city and church members may secure them through the church offices. Scholarship forms will be mailed upon request from William Carey College. There is no limit to the number of persons in each church taking the course. Neither is there any restriction on denomination affiliation.

The only requirement involved in taking either or both of the free evening classes is the signature of the pastor on the scholarship form. The course will meet weekly until the end of the spring semester in mid-May.



COMMITTED TO SHARING — The after-class dialogue is often the heart of a missionary teacher's ministry. This exchange of ideas is the missionary's opportunity to demonstrate, and to illustrate, the dynamics of Christian faith. Every Southern Baptist missionary overseas is able to stay at his task because fellow Southern Baptists like yourself cooperate in this world missions outreach through the Cooperative Program. (Missionary Murray Smith, Baptist Theological Institute, Montevideo, Uruguay)

STEWARDSHIP DEPARTMENT, JOHN ALEXANDER, DIRECTOR

Spiritual Guidance Needed In Directing Governmental Affairs

Message delivered by Dr. Larry G. Rohman, pastor, First Baptist Church, Jackson, Mississippi, at prayer service for Governor William Lowe Waller, January 18, 1972 in the sanctuary of First Baptist Church, Jackson.

We have gathered here today for the purpose of prayer. This is a rather un-



ermined to begin an inauguration day. At best, this day for him is cluttered with untold responsibilities, speeches and physically exhausting appearances. But we are here at this hour for several reasons — the first of which is because the Governor wants it that way. It is just like them to want to start the day with God. It is a part of their upbringing — a part of their heritage. They probably would not have thought of doing otherwise. It is natural for them to be prayerfully thankful to God for the opportunity to serve their fellowman while at the same time to be reverently dependent upon God for strength equal to the responsibilities that he gives them to carry. You see, religion is not a Sunday affair with our new governor; it is a way of life. He did not wait until he entered the political arena to begin his church attendance. Nor did he permit his victory or the responsibilities it brought to cool off his faithfulness. He has been, is now, and I predict always will be loyal to his faith as well as to this church.

(Several weeks ago an amusing incident took place after our morning worship service. A lady stopped me and asked, "Wasn't that Bill Waller I saw taking up the collection in the balcony this morning?" "Yes, it was," I replied, "Well,"

she said, "it's not every church that has a governor taking up the collection on Sunday morning.")

His religious beliefs are not feigned or artificial, but they are genuine. He is a Christian example to his children and to the world. Perhaps his greatest asset is his faithful and loving wife who is a reservoir of spiritual stamina. Their wish, thank God, was to start this day with prayer.

A second reason for our being here at this hour is that the Scripture admonishes it. I Timothy 2:1-2 in the translation known as The Living Bible declares:

"Here are my directions: pray much for others; plead for God's mercy upon them; give thanks for all He is going to do for them."

"Pray in this way for kings and all others who are in authority over us, or are in places of high responsibility, so that we can live in peace and quietness, spending our time in godly living and thinking much about the Lord."

In the third place, the problems of our day demand it. Our generation, more so than any before it, is faced by a decaying society. Our problems are great. Murder, theft, gluttony, cheating, hatred, looting, burning and revolution are only a few of the words which characterize our society. The strange paradox of material splendor and spiritual poverty is an accurate picture of the United States and even Missis-

issippi in the 70's. Our heads are full of knowledge, our stomachs full of food,

but we haven't the wherewithal to teach them to live peaceably on earth. We have discovered the secrets of the physical universe, but the complexity of the human soul has eluded our grasp. We, like lost children, grope in the darkness of depravity because the real force that lights the path to peace, harmony, tranquility, and even good government is almost nonexistent in our society. I speak of love. The Holy Book defines God as love. We will not find peace on earth until we have submitted to the Prince of Peace. There will never be the brotherhood of man until there is the Fatherhood of God. Education won't do it. Science won't do it. Environment won't do it. Not even government will do it. Only God can do it. You see, good government doesn't just happen — it is the product of good men who dare to engage in the pursuit of finding adequate solutions to the problems of all of mankind. Good men are not produced by a good environment. The reverse is true — good men produce a good environment. How long will it take us to learn that simple lesson? What we need is some changed men and they will change our world. Only God can change men. We are here today to pray for changed men.

In the fourth place, we are here because the perplexity of the job of being governor of a state necessitates it. The attitude of the general public toward its leaders is one of the most puzzling problems I have ever witnessed. Mr. Waller,

when you become governor the average citizen considers you to be public property.

As you know, Mr. Governor, more than I, you no longer have a private life. Everything you do will fall under the scrutiny of a very cynical populace. The average man on the street corner of any county seat town will consider himself qualified to point out all of your shortcomings. You will be criticized no matter what you do. Lack of information on the part of your critics will not slow them down. Right, as you see it, will become wrong as they tell it. They will make white — black, and black — white. There will be some difficult hours when you will be alone, except for God. Only in the sanctuary of your heart will there be privacy. Keep your heart pure or there will be no peace there either. Only your integrity will enable you to stand erect. As you have done in the past, resist the pressures that will relentlessly seek to make you compromise your convictions. The people have given you a trust — guard it with your life. After your task is completed and you pass the mantle of leadership on to another, be sure you do it with clean hands. Care not what men may say — it is God who is your judge. Never forget, however, it is also God who is your strength, your guide, your light and your Lord. Men are depraved and bent upon seeing your errors and finding your faults. God is seeking your strengths. May He give you wisdom that produces understanding. May your eyes see clearly the vision of what Mississippi could become. May your steadfast courage lead us to

greater heights than even you could dream are possible.

My prayer for you is not that you will be strong with the power of state, but that you will be right in the sight of God. I pray not that you will lead our state into financial prosperity if it costs us our spiritual integrity. Who cares how good the highways are if they lead to destruction?

I pray not that you will love popularity and fame, but that you will hate injustice. Last of all, we are here because we want to be. Five times now our church has had one of its deacons serve as the highest elected official of our state. Longino, Noel, Whitfield and Barnett have gone before you. We know it is our obligation, it is our responsibility, it is our high honor and happy joy to hold you up to God in Prayer. We pledge to do that daily.

In closing, may I beg a personal privilege. Although you are my elder, my political leader, and my superior in every way, I wish to share with you a secret that is the most important factor in my life. Be sure to save some time to be alone with God. Others need appointments with you. But you need appointments with God. His word instructs you to "Be still and know that I am God." That pause for stillness and quiet will save many a step in the wrong direction. If you listen, He will speak. If you ask, He will give. If you knock, He will open the door unto you.

It is time now for you to go across the street and shoulder the responsibility. You must now accept the charge. As you go I bid you God's speed.

Counter-Proposal To Be Offered

(Continued From Page 1)

stated objective of enhancing the work presently done by the commission.

Instead of dissolving the commission and assigning its work to the Executive Committee, the commission will likely propose two other steps instead, according to the draft of the three commission members:

First, that a committee of three Executive Committee members and three Stewardship Commission members be created to recommend means by which the thinking of the two organizations, and efforts regarding promotion of the commission's program assignments, can best be correlated.

Second, that representation on the Stewardship Commission be broadened to include as nonvoting members representatives from other SBC agencies, as deemed needed by the joint committee.

If the second proposal is approved, the organizational pattern for the Stewardship Commission representation would be somewhat similar to what the Committee of Fifteen is recommending for another SBC agency, the Radio-TV Commission, which would have on its commission nonvoting staff members of several other SBC agencies.

Three major reasons for the counter-proposal were cited by the sub-committee drafting the proposals:

1. Recognition of the need for involvement of all agencies in the program of stewardship promotion.

2. Recognition of the "image" problem that would exist if the Executive Committee assumed stewardship promotion assignments, including a feeling that the Executive Committee should have no programs of its own, since it is the agency which allocates funds to the programs.

Furthermore, assignment of stewardship programs to the Executive Committee would intensify a growing opposition to greater centralization, the stewardship sub-committee pointed out.

3. Improvement of a recognized successful method of stewardship promotion rather than reverting to a method already proved less desirable.

In its report to the Executive Committee, the Committee of Fifteen had listed seven reasons for proposing the return of stewardship promotion to the Executive Committee.

"Better teamwork" was cited in three of the reasons. It would also return a three-way partnership into stewardship promotion that had existed from 1919 to 1960, between the Executive Committee, the SBC agencies, and the state conventions, the committee said.

Furthermore, it would put under one organization the responsibility for promoting Cooperative Program giving and recommending Cooperative Program budget allocations, the committee argued.

Most of the commission meeting here was spent in debating the advantages and disadvantages of the restructure committee's proposals.

Glen Norman, pastor from San Jose, Calif., said he felt the restructure committee's reasons for making the proposal "are exceedingly hazy."

A. L. Harris of Missouri called the restructure proposal "a step backward," and Paul Faircloth of Washington, D. C., said he felt the apparent centralization of power in the Executive Committee was "dangerous."

Echoing Faircloth's comments on centralization, Charles McKay of Phoenix, Ariz., urged the commission

to fight the proposal on the floor of the Southern Baptist Convention if necessary.

Lineberry, who made the motion to oppose the proposal, said he did not feel restrictive and realignment of the programs was the answer to better teamwork in reversing trends for local churches to keep more funds locally for their own work and send less to missions.

Only three commission members said they felt the commission should not oppose the restructure proposal. All three favored taking no official position.

H. C. Croslin, state stewardship secretary for Illinois Baptists, said he felt the committee's proposals had merits, especially since the Interagency Council of the SBC and the state stewardship secretaries generally favor assigning the stewardship programs to the Executive Committee. Croslin said he felt there would be better rapport between state conventions and SBC agencies if stewardship were the responsibility of the SBC Executive Committee.

V. C. Kurschwitz of Kentucky and A. F. Nelson of Louisiana also fa-

vored taking no official stand. Kruschwitz said the commission members who felt the Executive Committee was seeking "power" seem to be afraid that the Stewardship Commission might lose a little power. Nelson argued the commission had no authority to determine whether or not it should exist. Nelson cast the lone dissenting vote.

Mrs. Richard Kay of Fresno, Calif., urged the commission to come up with positive proposals as an alternative to the committee's recommendation for Executive Committee consideration.

McKay, Mrs. Kay, and commission chairman Rudolph Fagan of Florida, comprised the committee which was asked to draft the alternatives.

The commission's executive director, James B. Lackey, took no position on the proposal, listing strengths and weaknesses, and saying he felt the pros and cons balance each other out.

In a statement to Baptist Press after the meeting, Lackey said he felt the commission meeting was a good example of Baptist democracy in action. "The commission listened carefully to the representatives of the Committee of Fifteen, asked incisive questions, and reached a conclusion based on its best judgment and the leadership of the Lord."

"I believe the same spirit of openness that pervaded the Stewardship Commission meeting will exist during the Executive Committee session in February, when the proposal of the Committee of Fifteen and the counter-proposal of the Stewardship Commission are presented," Lackey said.

Westview, Jackson Calls New Pastor

Westview, Church, Jackson, announces that Rev. John L. Gilbert, executive secretary, Northwest Louisiana Baptist Association, Shreveport, La., has accepted the call of their church to serve as pastor and will begin his duties on February 1.

Mr. Gilbert is well known in Mississippi since he is the son of Mrs. Martin J. Gilbert of Jackson and the late Rev. Martin J. Gilbert, for many years pastor and also superintendent of missions in various associations in Mississippi.

Rev. John L. Gilbert has served as assistant pastor and music director of Van Winkle Church, Jackson and has served pastorates in Laurel and Picayune. He was also executive secretary-treasurer of the New Orleans Baptist Association for five years prior to going to his work with the Northwest Louisiana Baptist Association in 1964, where he has served to the present time.

He attended high school in Hammond, Louisiana and upon completion of his work there came to Mississippi College where he was awarded the B. S. degree. His seminary training was received in the New Orleans Seminary where he received the B. D. degree.

He served in the Navy Air Corps during World War II and as a Navy chaplain in the Korean War. At the present time he is a Naval Reserve Chaplain with the rank of commander. He is married to the former Betty Dicken of Jackson. The Gilberts have four children, Pete, J., Mark, and Cindy.

Dr. L. Frank Campbell, who served as pastor of the Westview Church for a number of years, retired in July, 1971 due to ill health. Rev. Tom Douglas, associate state Sunday School department, has served as interim pastor since September 1.

Religious Ed Group

(Continued From Page 1)

Franklin Farmer and Eldon Boone, all on the staff of the Baptist Sunday School Board, Nashville, Tenn.

"Communicating the Gospel" will be the theme of the conference.

A highlight will be the annual banquet to be held Friday evening at 7 o'clock, with Dr. Drakeford to be the main speaker.

Bill Wilkerson, minister of education of First Baptist Church, Columbia, will be master of ceremonies.

New officers will be elected at a business meeting set for Friday morning.

The meeting will open at 2:10 Thursday afternoon and close at noon Saturday.

Other officers are: Miss Ethel McKeithen, Hattiesburg, vice-president; Billy Hudgens, Jackson, secretary; Mr. Wilkerson, chorister, and Charles Clark, Jackson, instrumentalist.

In the good old days, the man who gave money was a miser. Now, he's a wonder.

Some people eat a great deal, others a long time.

Even moderation ought not to be practiced to excess.

Paying alimony is like pumping gasoline into another man's car.

The cost of failure is greater than the price of success.

Put others on the back, not yourself.

Always forgive your enemies; nothing annoys them quite as much.

Our better nature is one thing the alarm clock never arouses.

Our temper often gets us into trouble and our pride keeps us there.



WELCOME TO TEAM—Glendon McCullough (left) received encouragement and support from a group of leading Baptist dignitaries at the close of a service installing him as executive secretary of the Brotherhood Commission. In line were (rear to front) Owen Cooper, chairman of the SBC Executive Committee; Arthur Rutledge, executive secretary of the Home Mission Board;

Alma Hunt, executive secretary of the Woman's Missionary Union; James Sullivan, executive secretary of the Sunday School Board; Porter Routh, executive secretary of the SBC Executive Committee; and Baker James Cauthen, executive secretary of the Foreign Mission Board.—Brotherhood Commission Photo.

McCullough Says:

"Laymen Need Spiritual Courage"

(Continued From Page 1)

you.

"The Brotherhood Commission certainly isn't dying," he stated emphatically. "I wasn't joining a funeral cortege when I moved to Memphis," quipped the former personnel secretary for the Southern Baptist Home Mission Board in Atlanta.

"Exactly the opposite is true," he added. "Brotherhood enrollment is increasing."

McCullough cited statistical projections which indicate the work with men and boys in the SBC experienced the largest percentage enrollment increase of any organization in the SBC during 1971.

He decried the misconception that the Baptist men's program involves only "joining, meeting and listening" and is just another church organization struggling for survival.

"There are good Christian men across this nation who are tired of being just a part of a jolly fellowship or an elite corps of church door greeters or just holding the ushering franchise. They have moved into areas of mission action that are exciting," he declared.

"In many cases Baptist laymen are ready and anxious to do things their pastors have been afraid to tackle."

"There are thousands of lay people who are ready and anxious to do things their pastors have been afraid to tackle."

"There are thousands of lay people who are impatient with their church and their denominational leaders," he charged. "They are ready to do something in the areas of race, drugs, youth, poverty, and war."

Three million Baptist laymen are not "a silent majority," he stated. "Rather, they comprise a group that has been lulled to sleep by the lack of purpose with a real challenge, and a confused theology of clergy and

laity that finds no support in the New Testament."

McCullough outlined several steps he plans to lead the Brotherhood Commission to take in order to challenge the committed and awaken the unchallenged.

He listed plans to: keep the good ideas and programs; improve the Brotherhood image; work as a team with other SBC agencies and state Brotherhood leaders; increase promotion of Royal Ambassador work; harness the potential of senior men and young men; train men to witness; involve men in creative and imaginative mission action; undergird SBC stewardship efforts; and build a solid theological basis for their work.

McCullough pleaded for the help of the SBC leaders present, especially in promoting Royal Ambassador work, reading older and younger men, challenging men to take action on controversial issues, and helping make laymen feel they are needed.

He outlined plans to promote a program of enlisting young people to serve for one or two years in mission work at their own expense, or at the expense of their parents or churches — a program similar to one sponsored by Mormons.

The commission also is considering a computerized list of one million laymen who have special talents and skills for possible enlistment for emergency mission work in time of local or national disaster.

McCullough added, the commission is also evaluating the need for providing counseling services for young men who are confused and seeking answers over the war ethic. An organization which works primarily with men and boys cannot ignore the issue of conscientious objection, he said.

McCullough said he had been overwhelmed with the extent to which the work and potential of the Brotherhood

Commission has been underestimated by Southern Baptists.

"Perhaps the greatest sin of the past has been that this excitement was not communicated adequately to our Baptist constituency."

"To be honest," he continued, "we need some encouraging words instead of cynical comments. I have come to ask some of you tonight to just give us a chance."

Earlier during the evening, a host of Southern Baptist leaders paid tribute to McCullough as the new agency head.

Five SBC leaders, and the administrative assistant to Memphis mayor Wyeth Chandler, brought greetings.

Speaking were Porter Routh, executive secretary of the SBC Executive Committee; James L. Sullivan of the SBC Sunday School Board; Alma Hunt of the Woman's Missionary Union; Arthur B. Rutledge of the SBC Home Mission Board; Baker James Cauthen of the Foreign Mission Board; and James L. Nettles of the mayor's office.

Nettles is also pastor of a black Baptist church in Memphis.

Sunday School Worker, George Stuart, Dies

NASHVILLE (BP) — George Wilse Stuart, 60, long-time Southern Baptist Sunday School worker, died Jan. 20 in St. Thomas Hospital.

A consultant in the general officers section, Sunday School department of the Southern Baptist Sunday School Board, Stuart had been recovering from a heart attack suffered in December.

A native of Paragould, Ark., he was educated at Arkansas State College, Jonesboro, and Southwestern Baptist Theological Seminary, Fort Worth, Tex.

The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

EDITORIAL

"Paul Saw... Thanked God, And Took Courage."

In the 28th chapter of the book of Acts we are told of how Paul, as a prisoner, is being brought to Rome. The long imprisonment and varied experiences since his arrest, finally bring him close to trial before Caesar. It was not too encouraging an hour for Paul, and when some of the Roman Christians, hearing of his approach, came out of Rome to meet him, we read (verse 15) "...whom when Paul saw, he thanked God, and took courage." We well can imagine the strength that came to his heart at the welcome sight of these brethren.

Few of us as Christians today ever would face a situation such as that which was being experienced by Paul. Not many of us, if any, ever will have to actually suffer and face death for Christ. Nevertheless, we sometimes face situations which bring discouragement and an attitude of pessimism, and then, in the midst of that, our hearts often are lifted up by spiritual blessing, or by the appearance of the hand of God in affairs about us.

For example, if one simply looked at the world conditions about him today, he would find it very easy to feel a sense of discouragement. What can one say but that when he considers the moral decay evidenced by pornography, nudity, sexual promiscuity, widespread abortion, homosexuality, lewd movies and television shows, drinking and drunkenness, widespread use of drugs, lawlessness, and rioting? What can he feel except depression when he beholds rebellion against the church, rejection of the Bible as the Word of God, theological liberalism, etc., etc.? The list could be extended until it is sickening!

Yet, there is another side. There are many encouraging things today. In recent days I have had some experiences, which have made me think of Paul's words, and I literally have found my own heart thanking God and taking courage. Consider a few experiences which have brought this stirring within me.

It was my privilege to be one of those

who shared in the Prayer Meeting at First Baptist Church, Jackson, held at the request of the governor-elect and his wife, just over an hour before the new governor was to be sworn into office. It was a service of deep spiritual meaning and will not soon be forgotten by those privileged to participate. (The pastor's message, delivered on the occasion, is published in full on page three of this issue of the Record.) One can thank God and take courage, whatever his political position, when he knows that the new chief executive of our state is a man who believes in prayer and is active in his church.

About three weeks before the above experience I attended a part of the Mississippi Baptist Youth Convention sponsored by departments of the Convention Board. I sat in the midst of thousands of Baptist young people from all over the state, who had assembled to listen to Evangelist Richard Hogue and some special musical groups. To me, part of the music was thrilling and spiritually uplifting. Some of the other music did not exactly "turn me on" as the young people say, but it did seem to be reaching them, and it did present Jesus Christ as the Son of God and Saviour of those who repent of sin and believe. Then we listened to the young evangelist. Seldom have I heard any man, young or old, who presented the claims of Christ more clearly without compromise, or who called upon people more definitely to repent of sin and believe in Jesus Christ, the Son of God, for salvation. Moreover, this young man was communicating with the youth who were present. They were listening to every word. I simply thanked God that he had raised up young men like this, to present Jesus Christ to this "turned on" generation.

A few days ago I sat in some of the sessions of a "Communications" Conference sponsored by the Department of Music of our Convention Board, which brought together pastors, other staff members, and other leaders from this and other states. I heard discussed

the use of modern electronic technology, the new music, drums, etc., in presenting Christ. Some of the approaches are very new, and some of them give me pause as I consider them, but there was not the slightest doubt that these leaders were seeking by "all" means to present Jesus Christ as the Son of God and Saviour, to a lost world. Lost people, young and old, who never would listen to an ordinary preacher, or attend an average church service, may be reached for Christ and eternal salvation, through modern technological means now available. The methods may be new, but the message is old, and I found my heart warmed by what is being done.

To my desk there have come many reports of the amazing growth of spiritual concern among people, both young and old, at this very hour. Not only are thousands and even hundreds of thousands of young people responding to the call of Christ, but I never have seen a deeper concern among adults. In my own church where I have the privilege of being a member, I see young people, and young adults, and older people, all manifesting deep spiritual interest, as they are being led by a young pastor and other staff members whose hearts are afire for God. If I have had any question as to what God is going to do when some of the older stalwarts are gone, it all is being erased now. God has raised up for himself a new generation, both preachers and laymen, who are deeply dedicated to the Lord, are preaching the true message of Jesus Christ, and are being used of God to bring revival in many hearts. As I watch it I marvel, and thank God, and take courage!

It is not a day of defeat, but of victory! The battle rages, but "if God be for us, who can be against us?"

Let's Go To Gulfport

The 1972 Mississippi Baptist Evangelistic Conference will be held at the First Baptist Church, Gulfport on February 7-9.

Every pastor, and every layman who can do so, should go to Gulfport for this meeting.

Churches should make it possible for their pastors to attend by paying their expenses.

Nothing is more important to the continued advance of our churches than a mighty evangelistic program. Much of the inspiration and guidance in developing such a program each year, comes from the annual Evangelistic Conference. This year will be no different. A great program has been planned and every person who goes to Gulfport will have his heart warmed and his soul stirred.

Let us go to Gulfport prayerfully, expectantly and ready for the moving of the Spirit of God. Great things for 1972 in our churches can come out of this meeting.

WEBSTER'S NEW DICTIONARY OF SYNONYMS (G. & C. Merriam Co., 910 pp.)

This will be a delightful book for the person who desires to write or speak, using just the right word to present his meaning. It is the synonym and antonym book with words "discriminated, defined, and illustrated with quotation." The material is so written that there can be absolute accuracy in choosing the right word. The lover of precise speech will be delighted by the riches he finds here. For the teacher or writer, there is no excuse for slovenly speech when he has at hand a volume which is as perceptive as this one. An example of the value of the book is found on the very first page where the word "abase" with synonyms are given as "de-mean, debase, degrade, humble and humiliate." Each of these words is defined, its shade of meaning is given and illustrative sentences are provided. In addition, antonyms are given plus analogous and contrasted words. This is a book which the careful student, writer and preacher will want to keep within reach.

DEMONS IN THE WORLD TODAY by Merrill F. Unger (Tyndale, 209 pp., paper, \$1.95).

A new book making a study of occultism in the light of God's Word. Dr. Unger is a well known writer and professor as well as a pastor who only recently has retired. There is much interest in Demonology at this time and many cults are arising which are related in some way to their work. Dr. Unger gives a sound, biblical presentation of just what the Bible says concerning them.

EXPOSITION OF ISAIAH, Volume II (Chapters 40-66) by H. C. Leupold (Baker, 379 pp., \$7.95).

The author is a professor in a Lutheran Seminary. He has served as a pastor before moving into the teaching field. He is widely known for his scholarship and has written commentaries on a number of the books of the Bible. He begins this section by saying that the unit - authorship of the entire book by the prophet Isaiah is "A reasonable and therefore tenable position." In other words he rejects the modern concept of two or three writers for the book of Isaiah. Every paragraph in the section of the book is carefully discussed and the preacher or Bible student seeking to understand the prophet's message will find rich enlightenment here. The author is conservative in his interpretation. For example: in the 45th chapter he takes the reference to Cyrus as being a prophecy by the prophet written more than 150 years before Cyrus appeared. The commentary presents the coming Messiah in a very rich and moving manner. This book does not raise any doubts. It expresses a positive faith.

FOR THE TIME OF TEARS by R. G. Lee (Baker, paper, 182 pp., \$1.95).

This is a book of messages of comfort for the bereaved in the superb style of the great American pulpit orator, R. G. Lee, past president of the SBC. Reprint of a book first published in 1949.

NEWEST BOOKS

HOW TO BUILD AN EVANGELISTIC CHURCH by John R. Bisagno (Broadman, 160 pp., \$3.95)

John Bisagno is pastor of the First Baptist Church, Houston, Texas and is one of the brightest lights in the field of outstanding young preachers among Southern Baptists today. He has led his churches first in Oklahoma and now in Houston, Texas, to lead the Southern Baptist Convention in baptisms. Here in 46 brief pointed chapters he tells how he has done this. The suggestions are direct and understandable and of such nature that they can be used in almost any church. Preachers who have not seen the fires of evangelism burning in their own churches need to read this book simply to measure their own actions to see where they are failing. This young man's heart is on fire and he has been used of God to set a church on fire. Perhaps this book will help some other preachers and churches on fire, too, so that his evangelistic fervor can burn across the Southern Baptist Convention.

WHAT DID THE BIBLE MEAN? by Claude A. Frazier, compiler (Broadman, paper, 144 pp.).

Answers in depth to questions about the Bible raised by laymen in response to a newspaper column. Contributors include Elton Trueblood, Findley Edge, Culbert Ruttenber, Clyde Francisco, Ralph Heim, Frank Stagg, Georgia Harkness, Wayne Ward, Charles Trentham, Samuel Schultz, Klaas Runia, Duke McCall, and other. The compiler is a layman in First Baptist Church, Asheville, N.C. who conducts a weekly newspaper feature in the Asheville Citizen - Times.

A NEW FACE FOR THE CHURCH by Lawrence O. Richards (Zondervan, 288 pp., \$5.95)

This book seeks to analyze the problems of the churches in the new situation which confronts it today and to offer answers through which the church can effectively administer to the people and lead them in spiritual growth. There are four sections to the book. Section one includes five chapters which actually are reports on a seminar held under the direction of Wheaton College. In this seminar the modern day church and its problems were analyzed and the needs were faced that the church had no alternative but to change. Section two is a study of the New Testament church from a refreshingly new point of view. Old truth is seen in a new light. Section three is a proposal for a new concept of church organization and emphasis, built largely about the group life program. It certainly is innovative but is aimed at participation by every member in the light of the church and by spiritual growth on the part of all.

Section four is the authors appraisal of what such a program will do to the church. This is a provocative book which should prove most helpful to pastors and leaders who desperately are seeking to find answers to the problems confronted by the church in this secular world.

THE BAPTIST FORUM

Reader Challenges Statements In

Dear Dr. Odle:

In Session 1 of Unit 3 in the quarterly (Church Training) ALIVE, for the first quarter of 1972, published and distributed by the Baptist Sunday School Board in Nashville, Tenn., the writer, Emmanuel McCall, explains Genesis 9:24-26 in a rather trivial if not irrelevant manner. The KJV reads, 24 "And Noah awoke from his wine, and knew what his younger son had done unto him." 25 "And he said 'Cursed be Canaan; a servant of servants shall he be unto his brethren.'" 26 "And he said, 'Blessed be the Lord God of Shem; and Canaan shall be his servant.'"

Mr. McCall takes the liberty to state, "In his anger and drunken stupor, Noah put a curse on Canaan, Ham's son. Canaan was nowhere near, but what more could be expected from a drunk?" As the Bible passage does not support Mr. McCall's statement that Noah was "angry, in a drunken stupor or still drunk" when he pronounced the curse on Canaan, he should give the source of his information. It is true that it was Noah who pronounced the curse, but as to God's not honoring it, Dr. T. B. Maston in his book, *The Bible and Race*, p. 113, states, "The fact that God's authority for the curse is not claimed is not conclusive evidence that God was not the real source of the curse." Perhaps the Negro race is not under the curse pronounced on Canaan, but who is Mr. McCall to imply that Noah's relationship with God was destroyed by Noah's drinking too much fermented grape juice? Noah had found grace in the eyes of the Lord, "seen righteous" by God and been uniquely blessed in that God saved only members of his family from the destruction of the flood.

As to Mr. McCall's labeling the charge of Communist influence in the civil rights movement as a "myth," (in the same lesson unit) assuming he recognizes Martin Luther King as the "brains" of the movement, Carl Rowan, a Negro columnist, in trying to explain King's civil rights activities, states in an article in the September, 1968 issue of *The Reader's Digest*, "Some said it was his ego, while others revived a more sinister speculation that had been whispered around Capitol Hill and in the nation's newsrooms for more than two years - talk of Communists influencing the young minister." In his column headed *RFK Tapped M. L. King's Telephone*, in the May 24, 1968 issue of *The Huntsville (Ala.) Times*, the late Drew Pearson stated, "Attorney General Kennedy first ordered King bugged on July 16, 1963. His reason was that King was in touch with various Communists, and was being influenced by them" (Kennedy and King were still living). In his leaflet, "Saint Martin," George Schuyler, Negro author, refers to King as "The sniveling hypocritical leader of the Communist dominated Southern Christian Leadership Conference."

This article is intended solely as a request to Mr. McCall to document the above statement. Any racial implication is purely incidental.

E. G. Thomas, Sr.
103 Magnolia Lane
Scottsboro, Alabama

The Jesus Movement: Is It Of God?

Dear Editor:

The Jesus Movement seems to be a headline topic in many newspapers and books across the country. It seems to me that the Jesus Movement has been going on since the creation of the world. Today, it is a different type of movement.

I am not against anyone being saved or

getting excited about Jesus. The Lord should be what everyone is excited about. I am concerned about this question, "In these Jesus Movement crusades, are young people really getting excited about Jesus, or just emotionalism?"

alism. I'm also afraid that young people are not getting a real picture, but a disguised look at Jesus. One speaker in a crusade I heard stated that "We don't need the church; we'll do without it." Is not Jesus the grounds upon which the church was built?

Many of the Jesus Movement speakers stress believing in the word of God as the truth. What do these same speakers do with 1 Corinthians 11:14, where Paul states that "even nature itself teach you that if a man have long hair it is a shame unto him"? Must it be necessary for us to change our moral or spiritual dedication for God to work? Hebrews 13:8 - "Jesus Christ, the same yesterday, today and forever." If Jesus is the same, why must people try to change his image to fit man's ideas? What will these same speakers do with Romans 12:12 - "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God"? When conforming to the world's standards, are we really reaching people for Christ? What about those who are offended by the long hair, loud emotional type of music? Paul said, "It is good neither to eat flesh nor drink wine nor anything whereby thy brother stumbleth or is offended, or is made weak."

Jesus did not conform to the ways of the world in dealing with the woman at the well. Neither did he conform to the money changers in the temple. Jesus met the needs of people without conforming to the world's standards.

I wonder many times, is the long hair, mod dress and music necessary, or is it just an excuse to dress and act in a way a person really wants to?

Some say you have to change, for the old-time religion doesn't work any more. It could be that Christians aren't really working any more.

"For the word of God is quick, and powerful and sharper, than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrew 4:12). Is not the word of God powerful enough without MAN TRYING TO "reshape" it to fit the world's view?

I am not against the moving of God's spirit upon the hearts of people. Neither am I against the Jesus Movement. I have only one question, "Is it really a movement of God?"

Rev. Don Boutwell
821 Fillmore Avenue
Buffalo, New York 14212



A Woman's World Reaches Far Beyond the Ironing Board

Wilda Fancher

How's your dieting coming?
Mine's sorta' slow.

I am married to a man who can ladle three spoonfuls of gravy onto his cupful of rice, spread a tablespoonful of butter onto each of his two rolls, top his pecan pie with ice cream, eat half a fried chicken, yet remain in danger if someone is getting up a load of fence posts.

I can gain half a pound by merely passing all this gloom to him. I think my metabolism is 'versatile' enough that it turns the vapor I inhale at the cook stove into fat.

Mostly, though, I get fat from eating too much. Regardless of the reason why I eat, eating too much is the way I get fat.

From Thanksgiving through Christmas I eat too much, but I get busy after Christmas to lose the extra pudge it caused. The only way I can lose weight is to eat less food.

Knowing the way to lose and having a good enough reason to lose are two heavy rocks, though. Back about twelve years ago when I realized weight control would be a constant problem for me, I arrived at two good reasons for controlling it.

First, I believe it is good stewardship of health to maintain a reasonably proper weight. It is a part of my relationship to God to take care of my physical health.

Second, I believe it is good stewardship of love to be as nice-looking to my husband as possible. It is a part of my relationship to James to take care of my physical appearance. When he's passing out admiring glances, I want my share of them.

Writing poetry helps, too.
Poem to Open Refrigerator By
I am hungry,
but I'm also fat;
I'll eat again
when I get thin.
Address: Box 9151, Jackson 39206.

The Baptist Record

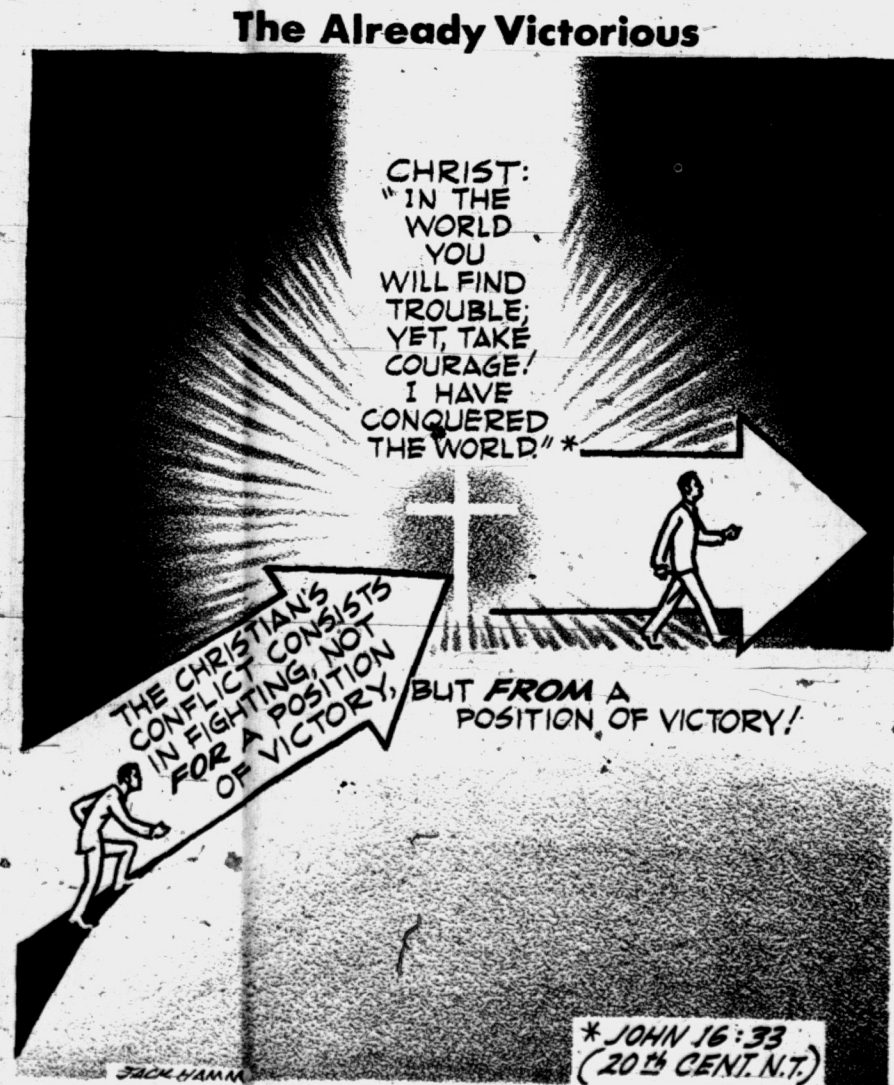
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Dual Life In An Eskimo Village

KOBUK, Alaska — In the tiny Eskimo village of Kobuk, Alaska, Mrs. Faith Moyer leads a dual life—housewife and church leader. Married to a white man who is the village's postmaster, Mrs. Moyer is largely responsible for the resurgence of Kobuk's church life.

In 1954 a small Baptist congregation erected a log church and began services. The missionary who served the congregation lived a great distance away from the village and was unable to visit the village often. The church had to stop services for lack of local leadership. Finally, with the help of a lay missionary couple who spent two years in the village, the local people rallied around their church, renovated the log structure and supplied the leadership need to keep the congregation going. Since there was no local man who would assume leadership of the church, Mrs. Moyer took the responsibility upon herself. During the past few years, she and other villagers have continued to increase the strength of their congregation.

During the week Mrs. Moyer leads the normal life of an Eskimo village housewife, doing such chores as repairing fishing nets, as she's doing here. In the background are buildings used for storing meat, fish and supplies. Kobuk, which has a population of 80, is located above the Arctic Circle on the Kobuk River. (RNS Photo)

SUNDAY SCHOOL	
ENROLLMENT	40
ATTENDANCE TODAY	26
ATTENDANCE LAST SUNDAY	24
OFFERING TODAY	\$560
OFFERING LAST SUNDAY	573
RECORD OFFERING	3266

KOBUK, Alaska — In Kobuk's small Baptist log church, Mrs. Moyer conducts the Sunday morning worship service. She also teaches Sunday School, directs music, speaks during services and visits the sick of her church. The willingness of Eskimo Christians like Mrs. Moyer to assume leadership of their churches and ministries has been responsible for the success of congregations in several other remote Alaskan villages. (RNS Photo)

At The Communications Clinic

New Vistas Open In Drama, Electronics

By Anne McWilliams

"Find some fresh ideas!" "Use your imagination!" "Do something different!" These were off-heared pleas last Thursday and Friday during the first Communications Clinic to be held in this area. The Baptist Building chapel bristled with spotlights and microphones and amplifiers.

In sponsoring the clinic, the Church Music Department, Mississippi Baptist Convention Board, planned tentatively to take care of fifty participants. Interest ran so high, though, that more than 100 registered and took part in the conferences on drama and electronics.

Dan Hall, director, Church Music Department, is pleased with the results of this venture. He says, "We were trying to give a sort of overview of possibilities for use of drama and electronics in the church, — to stimulate interest and motivation for deeper study. In future, we will want to follow up this clinic with more in-depth studies of how better to communicate the gospel message through these exciting media."

Kurt Kalsery, widely known composer who has dared to bring forth fresh and innovative ideas in the world of music, and especially music that appeals to young people, spoke on "Music and the Electronic Age." He described some of the latest developments in electronics, and advised, "Utilize the new electronic devices!" He told the pastors and music ministers and other staff members present: "Your tastes are going to have to be submerged, for changes will come. By 1990, churches will be totally different. Our young people of today will be paying your salaries

then and you'd better have something worth paying for!" Mr. Kaiser stressed the importance of radio in reaching young people. He said, "If you want to get a message to young people, the fastest and surest way to deliver it is by radio."

Going further in a discussion of the use of the airways for church outreach, Howard Lett, news director, WJDX, Jackson, answered questions in one of the afternoon conferences.

"So you think you can't have drama in your church?" asked Mrs. Sarah Walton Miller, playwright and dramatic coach from Houston, Texas. She went on to answer her question by saying that any church, large or small, could, of course, use drama, and went on to list an infinite variety of ways that this might be possible.

"Mrs. Miller is so creative that she could sit and look at a blank wall and pluck fresh ideas from it!" observed Mr. Hall. And that is true. She is an entertaining, never, never boring speaker. If she says, "Do something different, and have fun while you are doing it!" — she is not asking for more than she would do herself.

The worship service need not be the same every Sunday. To bring new life and new interest into a service, drama is a means of communication that should not be overlooked. Mrs. Miller discussed the art of hymn interpretation and demonstrated some of her ideas for interpretations. She suggested, "Tell the stories of the hymns. Dramatize the stories of the hymns. Invite a deaf chorus to sing hymns in their beautiful, graceful sign language. Stage tableaux of hymns. Do any of these, or something else, but do something different!"

(Continued From Page 1)

Holy Spirit. Perhaps God will use our study to enable us to avoid both errors.

Let's seek the answers to two basic questions. First, what is glossolalia? We find the larger context of our answer in I Corinthians 12. In verses 8-10 we learn that it is one of nine spiritual gifts or charismata which Paul enumerated:

To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues.

This is not an exhaustive list. In I Corinthians 7:7 he described celibacy, the capacity to live an unmarried life without distraction from sexual temptation, as another spiritual gift. Please observe that all of them are endowments or capacities which the Holy Spirit bestows variously upon Christians to equip them for ministry. They are functional; that is, they are directly related to the task of being the people of God in the world.

None is left out: "To each is given the manifestation of the Spirit..." (v. 7a) The Christian who depreciates himself as being unable to do anything significant for the Lord is not humble. Rather he is both undiscerning and ungrateful. Actually his comment is a reflection upon the way in which the Spirit of God does his work.

All are benefited: "To each one is given the manifestation of the Spirit for the common good" (v. 7). How utterly important this insight is! The gifts of the Spirit are not merit badges to mark the levels of achievement in piety. They are not insignia to distinguish God's elite. They are not rewards for individual commitment. Rather they are divinely distributed powers or competencies which relate all members of a congregation together as a vibrating fellowship. They are designed to prepare a people to function as a witnessing community anywhere in the earth. In verses 12-26 Paul used the analogy of the human body with its diversity of members or organs but interdependence of function to make vivid this essential truth.

Aren't you glad that the Holy Spirit himself is in charge of the bestowal of the spiritual gifts? This is the message of verse 11. After enumerating the spiritual gifts in verses 8-10, Paul wrote: "All these are inspired by one and the same Spirit, who apportions to each one individually as he wills." I would shudder if anyone less than the Spirit of God were in charge of their distribution. Were this authority delegated to a religious board or agency, there would be the temptation to establish a rigid control or to "package" the spiritual gifts in such a way as to replenish church treasuries. If their dispensation were turned over to us-as-individuals, who would promptly find some way to make them status symbols. In both instances, the concept of the congregation as the body of Christ functioning in a community (v. 27) would be fractured badly.

As Christians we are encouraged to

desire earnestly the higher spiritual gifts (v. 31), but we may be grateful that the Spirit of God himself is sovereign in their bestowal. We don't determine the spiritual gifts according to our wants; we receive them according to the sovereign will.

Furthermore, no Christian has all of the spiritual gifts, nor is any one of them to be equated with the infilling of the Spirit. This is taught plainly in verses 27-30:

Now you are the body of Christ and individually members of it. And God has appointed in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all possess gifts of healing? Do all speak with tongues? Do all interpret?

Paul used a distinctive negative particle in all of the questions asked in verses 29-30 which indicated that he expected the answer "no" in each instance. None of these spiritual gifts is bestowed upon all, nor are all bestowed upon any one.

We still find a more specific answer to our question about glossolalia if we move beyond the broad context of I Corinthians 12 to chapter 14. You will note that this takes us through the love chapter, I Corinthians 13, which is the heart of this extended discussion of spiritual gifts. Here we learn that love is the dispensable medium for the exercise of all of them. For example: "If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal" (13:1). Thus it is with all the spiritual gifts (13:2-3). None of them means or avails anything apart from love. Unfortunately in all of the bickering and pride about spiritual gifts in Corinth, the people had forgotten this.

What is glossolalia? Several verses in I Corinthians 14 provide the answer. It is Holy Spirit-inspired utterance which is unintelligible. That is, no one who hears it is able to understand what is being said apart from interpretation, which is itself an attendant spiritual gift indicated in I Corinthians 12:10. It is a form of ecstatic speech.

According to verse 2 glossolalia is addressed to God, not men. The one who engages in it "utters mysteries in the Spirit" which no one understands.

According to verse 13 the one who speaks in tongues does not understand what he is saying. This is why he is urged to "pray for the power to interpret."

In verse 14 Paul distinguished between praying with one's spirit and mind: "For if I pray in a tongue, my spirit prays but my mind is unfruitful." Evidently in glossolalia there is a disengagement of one's rationality. Mind and utterance are not coordinated as in ordinary speech. In verse 15 Paul stressed his commitment to prayer and song in which both mind and spirit were working together, to articulate that which might be understood.

From verse 16 we learn that glossolalia is a medium or expression of praise, a way of giving thanks to God.

And verse 28 tells us that it is a gift which can be controlled by the

one who has it. Otherwise there would be no point to Paul's command for the glossolalist to remain silent in the absence of an interpreter.

Now let's move on to our second basic question, namely, what is the value of glossolalia? For the answer to this question there is no better place to turn than I Corinthians 14:1-25. In this passage Paul compared the relative merits of prophesying or preaching and speaking in tongues. Both are spiritual gifts. The former is Holy Spirit-inspired utterance which is intelligible, whereas the latter, as we have seen, is Holy Spirit-inspired utterance which is unintelligible. In these verses Paul gave three reasons for the superiority of preaching to speaking in tongues.

First, it is superior because it edifies the church (vv. 1-12). The entire congregation is edified when preaching takes place, whereas in glossolalia it is the one who is exercising the gift who is edified. This is taught clearly in verse 4: "He who speaks in a tongue edifies himself, but he who prophesies edifies the church." Verse 5 acknowledges the desirability of glossolalia, but again the greater value falls upon prophesying or preaching: "Now I want you all to speak in tongues, but even more to prophesy. He who prophesies is greater than he who speaks in tongues, unless someone interprets, so that the church may be edified." The three illustrations which follow—the muffled notes of the flute or harp (v. 7), the indistinct bugle call (v. 8), and the speaking of foreigners (vv. 10-11)—serve to support Paul's assessment.

Second, preaching is superior to glossolalia because it can be understood by all (vv. 13-19). Paul was concerned that there be no misplaced "amens" in the services of worship. Thus he asked in verse 16: "Otherwise, if you bless with the Spirit, how can any one in the position of an outsider say the 'Amen' to your thanksgiving when he does not know what you are saying?" No matter how well the glossolalist expresses his thanks to God, the other man is not edified, because he cannot understand what is being said (v. 17).

This prepared the way for Paul's remarkable statement in verses 18-19: "I thank God that I speak in tongues more than you all; nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue." Observe that Paul claimed to have the gift of glossolalia himself. Then notice the relative value he placed upon it: five instructional words are greater than ten thousand ecstatic sounds. Would that all glossolalists might accept Paul's evaluation here! Instead they tend to invert this ratio, placing the greater value upon speaking in tongues.

Third, preaching is superior to glossolalia because it can be used by the Spirit of God to win lost men to Jesus Christ (vv. 20-25). To make this point more vividly, Paul contrasted two scenes of public worship: one in which glossolalia took place and another in which preaching or Holy Spirit-empowered witnessing occurred. The former is described in verse 23: "If, therefore, the whole church assembles and all speak in tongues, and outsiders or unbelievers enter, will they not say that you are mad?"

There is some interesting background to the Greek word *mainesthe* ("you are crazy"), which Paul used here. In the ancient world there were devotees of Bacchus or Dionysus, the Greek god of wine. They believed that the god dwelled in the wine. When they drank it and became intoxicated, they interpreted their drunkenness as god-possession. Not all onlookers during these bacchanalian orgies, however, were inclined to accept this explanation. The more thoughtful refused to believe that a god would lead men to act in such an irrational manner. They rendered their own verdict scornfully with the use of the same word that Paul used here: "You are crazy!"

Now look at verses 24-25: "But if all prophesy, and an unbeliever or outsider enters, he is convicted by all, he is called to account by all, the secrets of his heart are disclosed; and so, falling on his face, he will worship God and declare that God is really among you." This is a superb description of what is supposed to take place in a worship service. There should be Holy Spirit-inspired utterance which bears faithful witness to God's grace in Jesus Christ and can be understood readily by all. It should be directed compassionately to the basic spiritual needs of men. It has its proper fulfillment when men see themselves as they really are in God's sight and then fall on their face before him, overwhelmed by the power of his presence.

How different the responses of the lost men in these two scenes! Surely the gift of preaching which prompts men to confess: "Truly God is in your midst!" is vastly superior to the gift of speaking in tongues which leads them to say scornfully: "You are crazy!"

By way of conclusion to this brief study of I Corinthians 12-14, let me make a few suggestions. First, I have a word for the non-glossolalists, particularly those who tend to overreact against speaking in tongues. Permit me to say kindly: please do not quench the Spirit of God (cf. I Thess. 5:19). I wish we were as uncomfortable with excessive death as we are with excessive life.

Dramatic? Yes. And a gripping way to tell the old, old story.

Do not deny the validity of this phenomenon. It is described in the New Testament as one of the spiritual gifts.

Don't relegate it to the area of religious neuroticism. Paul claimed to speak in tongues, and he was a nut! Men have earned Ph. D. degrees by writing dissertations on various aspects of the profound thought revealed in his letters.

You may want to restrict glossolalia to first century Corinth, affirming that it was a valid gift then and there but denying that the Holy Spirit has bestowed it since that time. You may be right, but I cannot say that. First Corinthians 12:11 tells us that it is the Spirit of God who is sovereign in the bestowal of all gifts. This means that he can bestow them at any time upon anyone in any place that he sees fit. He doesn't have to check with you or me.

Please do not make glossolalia a test of dis fellowship. Recently I learned of a Baptist church which was excluded from an association because of glossolalia in the membership. I lament this! It will be uncomfortable for us as Baptists if we exclude people from our associations and churches for claiming a New Testament experience.

Don't quench the Spirit of God! He is sovereign in the bestowal of all the spiritual gifts. He can be trusted.

Now a word to the glossolalists. Permit me to say kindly: Please do not distort the Spirit of God. You do this if you claim or imply that the experience of salvation is attended by speaking in tongues. Not long ago during a Bible conference in Lake Charles, Louisiana, a high school girl asked me: "What do you do when someone comes to you with a Bible and says that if you have never spoken in tongues, you have not been saved?" This is a distortion. The New Testament nowhere teaches that conversion is accompanied by glossolalia.

You distort the Spirit when you describe the baptism of the Spirit as stage two of an experience of which conversion is stage one and then claim that speaking in tongues is its normative sign. You can find this in certain manuals of church dogma, which reveal a highly questionable interpretation of a few passages in Acts and depend heavily upon a verse in the longer ending of Mark (16:9-20; see v. 17). However, every informed Bible student knows that this extended passage simply is not found in the oldest and best manuscripts of the New Testament.

So far from teaching that glossolalia is the one unmistakable evidence of Spirit-baptism for all believers, Paul teaches specifically that glossolalia is not for all (I Cor. 12:30). Of course, the same manuals circumvent this difficulty by making a distinction between glossolalia as an initial sign of Spirit-baptism, normative for all, and glossolalia as a spiritual gift, bestowed upon some. But this seems to me to be a circumvention, rather than an exegesis, of the New Testament passages at hand.

Again, may I plead that you do not make glossolalia a test of fellowship. As I have urged overreacting non-glossolalists not to make it a test of dis fellowship, so I urge you not to make it a test of fellowship. The Holy Spirit never intended that the gifts he bestows should divide us into groups of hands, feet, ears, eyes, and presentable or unpresentable parts (I Cor. 12:14-26). Rather he intended that the spiritual gifts should unite and equip all of us to function as members of the body of Christ (I Cor. 12:27). Surely you will need to be alerted to the temptation of an in-group pride, for this will grieve the Spirit of God as thoroughly as the overreaction of some non-glossolalists. Neither qualifies as an expression of the Christian love enjoined upon all in I Corinthians 13.

A few months ago I heard Dr. Jack Gray discuss this subject in a series of studies at the University Baptist Church of our city. At one point he put together some strong language which many of us may need to hear. In essence he said: "To have a great encounter with God and to come away enamored with the experience rather than with God is sophisticated idolatry. We are not to magnify the gift; we are to magnify the Giver of all the gifts. We are not to go out as an evangel of our gift or our experience, but to be an evangel for God."

You will permit me to affirm to all glossolalists that the Holy Spirit is not likely to inspire the reproduction of those errors he inspired I Corinthians 12:14 to correct.

I believe there are evidences of an exciting and mighty movement of the Spirit of God in our land today. From east coast Savannah to west coast Seattle in recent months I have seen evidences of the Spirit of God at work. I hope and pray that the mainstream of this movement will issue in the writing of another thrilling chapter to the book of Acts, with Holy Spirit-empowered witnessing to God's grace in Jesus Christ reaching people to the ends of the earth. What a tragedy it will be if this mainstream of witnessing spends itself in the eddies of another Corinthian episode!

Let the Spirit of God have his way!

The first great gift we can bestow on others is a good example.

MSCW Senior Teaches Sign Language

By Judy Thomas
COLUMBUS, Miss. — Four years ago Mary Lee Crews, a freshman at Mississippi State College for Women from Jackson, accepted a challenge and the responsibility of teaching a Sunday School class for elderly deaf people.

Now, a senior at MSCW, with her last year slowly coming to an end, Mary Lee is working on a project to replace herself in her small class.

More than a month ago, she set up one-hour-a-week classes at the campus Baptist Student Center to teach hand language with hopes that someone would be able to teach the Sunday School class after she left. Three students took her up on the offer.

"There's really not too many people who can talk to them and teach the Sunday School class. And now that it's time for me to graduate, I hope one of the girls will want to teach them," said Mary Lee as she tilted her head a bit.

"The people are so nice and it means so much to them to have someone willing to try and learn how to communicate with them."

The class is slow. Mary Lee tries to take her time in showing the girls the many different motions. But the girls have picked up the language quickly.

"We've already learned 'Jesus

Loves Me' and parts of prayers," said Martha Newby of Blue Mountain, a business education major.

worked in New York this last summer and with a boy who was deaf. Since I didn't know how to speak to him in hand language, I was always having to write notes. . . and it's hard to communicate that way."

A junior at MSCW, Martha wants to teach Mary Lee's Sunday School class if she becomes good enough.

"It would be a good way for me to be able to witness to the deaf, but I can't understand deaf people, but if you try to learn how to speak to them it makes it easier."

Freshman Jan Ferguson of Memphis



DEAF SIGN LANGUAGE — MSCW Senior Mary Lee Crews of Jackson (right) teaches hand language to MSCW freshman Jan Ferguson of Memphis, Tenn. Mary Lee has been teaching a Sunday School class for elderly deaf persons in Columbus and is graduating this month. She has been teaching three students the hand language so they can continue teaching the Sunday School class.

To . . . decided to take the course to find out more about hand language.

"I had always wanted to learn hand language. My church in Memphis has always taken an interest in the deaf. My preacher taught us how to say 'Hello' and 'How are you?' and things like that so when we passed them in the hall we'd have something to say to them."

The . . . added she hopes she will be able to also teach Mary Lee's class.

Of the three girls, only one of them have met any of the members of the Sunday School class. As a senior she will be limited to this year in teaching the class, but it doesn't matter for she plans to use the new knowledge where ever she goes next year.

"I guess I'm just taking it just to learn it," said Jan Cossitt of Tupelo. "I know there must be other people who are deaf and want someone to talk to them. . . and it's so rewarding to make them happy."

"There are so few people who can talk to them. Most of the younger deaf people are learning how to read lips instead of using sign language. And these who are older have a hard time learning how to read lips very well," Jan said.

Mary Lee has made sure her class will have a teacher after she leaves, but she doesn't want to end her hand language there.

"My dream is to one day go into deaf education. The people are so appreciative and so very nice."

POWERLINE

LIFELIGHT FOR TEENS

By PAUL M. STEVENS

Director, International Communications Center

JESUS WON'T ACT AS A BRAND BOY

Dear Powerline:

I'm a 17-year-old senior in high school. I received the Lord, and when I did I asked Him to find me a girl. I knew this would take time, so I waited. No girl. I then told Him that if He didn't find me a girl in one week I would do something drastic. Well, still no girl. Sure enough I did. I rejected the Lord. I am now on drugs. My life is nothing but sheer misery. Can you offer advice on how to get a girl of my own? Am I doing something wrong?

Your whole approach to Christianity seems a bit warped. You say you "received the Lord" but your next breath tells us you didn't receive Him AS Lord. You didn't ask Jesus to take over your life completely and make something

of it. You asked Him to come in and do you a favor—like get you a girl!

Jesus doesn't play games with people. When He tells us He is "the way, the truth and the life," He's really leveling. We discover the way into God's presence, the truth about ourselves and about God, and the life that's meaningful and fulfilling—only when we put our lives in the hands of Christ and let Him call all the shots.

Back up to the beginning and ask Christ to come into your life AS Lord, not as an errand boy. The first thing He may teach you is that Life—not the capital "L"—isn't learning how to GET a girl, but how to GIVE yourself. When you've got a good grip on that lesson, God may have the right girl ready for you. Till then, you won't be ready for her.

Today's Youth

Missions Conference

The sixteenth annual Student Missions Conference at Southern Baptist Seminary will begin Friday evening, February 25th and last through Sunday morning, the 27th. This year's theme is "Sharing Christ In The Global Village," focusing on the plight of today's world—and showing some ways the church can spread the word of hope.

The conference is open to all college and college-age persons. Last year more than 1,100 students from 75 colleges and universities participated.

Featured personalities will be Ed Seabough of the Home Mission Board, Grady Nutt, humorist and TV personality, and Bob Tremaine, pastor of the Worcester Baptist Chapel in Massachusetts. Other program leaders include Emory Smith of the Home Mission Board, Mel Torstick of the Foreign Mission Board, William O'Brien, missionary to Indonesia, Ashley Wiltshire, a former Journeyman in Thailand, and Michael Brown, former U-2er in Alaska.

Reservations can be made by sending the \$5. fee to 1972 Student Missions Conference, Box 454, Southern Baptist Theological Seminary, Louisville, Kentucky 40206.

Banquet At Como

In December, the Youth Adult Class of Como Church sponsored a Christmas banquet. Twenty-six were present, with Jack Childs of Memphis as master of ceremonies. "Everyone enjoyed fellowship, good food, and good singing," reports Jane Jackson, member of the church.

On December 18, the class went caroling, riding in a wagon pulled by a mule, stopping by the homes of the sick and shut-in of Como.

Advice To Teens: Be Kind To Parents

Many articles are being written about how to live with teenagers! Here are some suggestions on how to get along with parents:

1. DON'T BE AFRAID TO SPEAK THEIR LANGUAGE: Try using strange-sounding phrases like, "I'll help with the dishes" and "yes."
2. TRY TO UNDERSTAND THEIR MUSIC: Play Glenn Miller's "Moonlight Serenade" on the stereo until you become accustomed to the sound.
3. BE PATIENT WITH THE UNDER-ACHIEVER: When you catch your sibling sneaking salted nuts, don't show your disapproval. Tell her you like fat mothers.
4. ENCOURAGE THEM TO TALK ABOUT THEIR PROBLEMS: Try to keep in mind that, to them, things like earning a living and paying off the mortgage, seems important.
5. BE TOLERANT OF THEIR APPEARANCE: When your Dad gets a haircut, don't feel personally humiliated. Remember it's important to him to look like his peers.
6. If they do something you consider wrong, let them know it's their behavior you dislike, not themselves. REMEMBER PARENTS NEED TO FEEL THAT THEY'RE LOVED!

—Lomac, California Baptist Church Paper

Youth Conference Songbook Available

Jesus Songs, the official songbook used at the Winter Youth Conference, Glorieta, N. M., has been released by Broadman Press.

Compiled by Elwyn C. Raymer, the collection contains "People to People," "Every Day Is a Better Day," "We Have to Find a Way," "My Brother's Brother," "Free to Be Me," "Up and Get Us Gone," "Just as I Am" and "Here Is My Life."

The collection contains piano and chord symbol accompaniment.

Statistics Released On Baptist Students

NASHVILLE — A report of Baptist work on college and university campuses as given by 33 Baptist state conventions for the 1970-71 school year has been released by National Student Ministries of the Southern Baptist Sunday School Board.

In a report compiled from questionnaires answered by local campus and statewide student workers throughout the Southern Baptist Convention, an estimated 501,421 Baptist and Baptist preference students were enrolled from June 1, 1970 through May 31, 1971. Of these, approximately 110,922 students were involved in campus programs. Workers reported 4,053 conversions and 9,074 students preparing for church vocations.

Directors of student work, excluding state directors, numbered 281 full-time, 82 part-time, and 234 volunteer workers — a total of 608.



Young People Witness Through Outdoor Drama

Christian young people of Denmark think they have come upon a new possibility for witness in a big city. On a chilly evening in late summer, a group of amateur actors performed a play, "The Women from Talatás," on a temporary stage in front of Kristuskirken (Christ Church), in the center of Copenhagen. The drama was about the necessity of being able to forgive. People passing by in the street were attracted by the lights and the voices, and many stopped to see what was happening. About 100 stayed to be confronted with Jesus' prayer, "And forgive us our debts, as we also have forgiven our debtors." According to reports, some were deeply moved, especially a group of young people sitting on the ground in front of the stage. (Photo courtesy "Baptist," Danish Baptist weekly)

Youth Picket Theater; X-Rated Films Stopped

MARION, Ill. (BP) — Picketing by young people from Second Baptist Church here has prompted the local Orpheum Theater to promise it will show no more X-rated films.

Youth in the church felt the technique was so effective that they would carry the fight to surrounding communities in the county, according to the pastor, Wallace Curlee.

It all started when a young member of the church, Allen Clemens, asked the pastor what could be done about a four-night showing of two X-rated color films.

"We started by praying," the pastor recalled. "Then we contacted other youth, and they wanted to help. We talked to the chief of police. He advised us he didn't think it would do any good, but as long as we didn't cause any trouble, go ahead."

Curlee said that only a few patrons went into the X-rated movie on the

night the youth picketed the theater, and some left after seeing the pickets.

Curlee said that the theater owner, Eddie Stewart in Sullivan, Ind., called him on the phone, saying that "if you take off the pickets, I'll not show any more X-rated films. But if you don't, I'll flood the place with them."

Curlee said he rejected Stewart's suggestion, saying "the area is already flooded with that kind (of movie)."

Then Stewart pledged that he would not show any more X-rated movies at the Orpheum if the church youth would stop the picketing. "I don't like to show that kind of stuff myself," Stewart said. He added that "if the people of Marion would support good movies, we would not have to show the X-rated kind."

After front-page news coverage and coverage by several local and regional local and regional television and

radio stations, Curlee said the youth of the church decided to picket two Williamson County drive-in theaters which were showing X-rated films.

One drive-in manager said he hated to show "the kinds of movies they send me," and observed that with pressure from local patrons, he would not have to.

Radio Programs Draw Record Response

Two Southern Baptist Radio and Television Commission radio programs, "Country Crossroads" and "Powerline," set all-time records for audience response in December, the Commission reports.

"Country Crossroads" drew 12,300 letters during the month. Responses to "Powerline" numbered more than 5,800. The unusual response was attributed to special programs and incentives.

"Country Crossroads" was celebrating its second anniversary with a special series and offering listeners scrapbook stories and pictures of top recording artists who had been guests on the show.



William Carey College international student, Issa Saba, enjoys a phone call to his family in Nazareth, Israel. Looking on with wide-eyed pleasure are Kenneth and Duris Holmes of Hattiesburg in whose home Issa spent the Christmas holidays. Their father, Charles Holmes, is a Carey ministerial student. As a Christmas gift to Issa, the Holmes family gave him a 5-minute chat with his parents.

Unusual Gift

Telephone Call To Nazareth

When "home" is in Nazareth, Israel, one doesn't phone his parents and brothers very often. In fact, Issa Saba, a junior at William Carey College from Nazareth, had never phoned his family in the two years that he has been in America. Never, that is, until Christmas week when his hosts for the holidays gave him a free phone call home for a Christmas present.

"Issa MADE Christmas for us this year," commented Carey ministerial student Charles Holmes and his wife. "We never knew how thrilling it was to fellowship in our home for two weeks with a devoted Christian from

another part of the world. It was especially exciting that Issa comes from the hometown of our Lord."

According to the Holmes family, Issa gave to them far more than they did to him. "It was a small thing for us to allow him to call home. Our two boys experienced a thrill they had never known, and so did we, but the pleasure of his company during the entire holiday season was a blessing to us all."

Issa is majoring in English at Carey. He plans to return to Nazareth hopefully to teach in the Nazareth Baptist School he himself attended. One of his uncles is already on the faculty there and has been a great inspiration to Issa in his work with Baptist missionaries in the entire area. Issa is minoring in secondary education.

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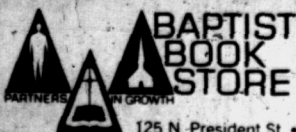
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Pastor Takes A Street Poll

Twelve out of 34 Finnish young people said they put sports before religion and politics in order of priorities. Twenty-five of the 34 said they believed in God but would like to call him by some other name, such as "Highest Might."

These young people responded to a

street poll taken by Jorma Lempinen, pastor of the Finnish-speaking Baptist church in Turku, Finland. Lempinen went out into the street to find out what youths believe. He selected them at random.

When asked about their most difficult problem, they gave answers in this order: lack of meaning of life, alcohol and drugs, and sex.

Eighteen of the youth said they go to church less than three times a year, nine more than three times, and seven not at all. —(EBPS)



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Hundred Bible Soci

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Heart Disease To Be Seminar Theme At Baptist Hospital

The twelfth annual seminar, Pastor at Care of the III, Mississippi Baptist Hospital, Jackson, will center around the theme — heart disease, according to Chaplain Gordon S. Ham-burger.

Using the theme "Therapy for the Cardio-vascular Patient and his Family," the seminar will highlight Dr. H. Dale Wright, assistant director of Pastoral Care, Southern Baptist Hospital, New Orleans.

The date of the seminar is Thursday, February 24, 10:00 a.m. — 3:30 p.m. Ministers of all faiths are invited.

The seminars are co-sponsored by the Mississippi Baptist Hospital, and the Christian Action Commission, Mississippi Baptist Convention.

Center Ridge Exceeds Goal

Center Ridge Church, Yazoo County, set a Little Moon Offering Goal of \$1000. Following the theme, "Expect from God. Attempt for God," the church held nightly meetings during the week of prayer for foreign missions.

The goal was met and exceeded, with the total reaching \$1220.66. The church reporter, Mrs. Doyle Lammons, said, "We knew each person had made the attempt and received the expectation. Much credit for reaching the goal goes to our pastor, Rev. Jim Nunnelee."

Hundreds of copies of the American Bible Society's New Testament in Today's English Version, "Good News for Modern Man" have been shipped to a drug rehabilitation center for young addicts in New Zealand. They are in constant use at Teen Haven, the center which is located in Waikato, as efforts are made to help the youths kick the drug habit. High praise for the New Testament as an essential tool in the rehabilitation program came from the center's director, the Rev. David Brett.

Sunday School Lesson: Life and Work

Lost Here And Hereafter

Luke 16:19-31
By Bill Duncan

Jesus used stories to tell great truth that men needed to know. Many of the stories like this one can never be forgotten. But do you know the meaning of the story? The story of the rich man and Lazarus tells that the rich man had so much, and the poor man had so little that he begged for the crumbs that would fall off the table.

When they left this world, the poor man was in Abraham's bosom, but the rich man was in hell.

Of course Dives, as some call the rich man, lived in luxury and feasted as a glutton on gourmet food every day. He wore expensive clothes. His sin was not that he was rich but that the money and what it could buy came first in his life. He was also guilty of not treating Lazarus as he should. To the rich man, Lazarus was part of the landscape and it was perfectly natural that Lazarus should suffer and be hungry. He was guilty of failing to do more than he did. The rich man went to hell because of the failure to have faith in God. His social sins were only the indication of the misplaced values.

Lazarus, on the other hand, is the picture of helpless and object poverty. Strangely enough Lazarus is the only character in any parable told by Jesus who is given a name. The name Lazarus, is the Latinized form of Eleazar, which means "God is my help." Lazarus is so helpless he could not even ward off the street dogs who pestered him.

Jesus told this story to make it plain and clear that a man makes the decision here on earth which will bring him to heaven or failing to make the right decision he will go to hell. No one gets another chance. The rich man in hell begged for relief, but this was impossible.

The rich man asked that someone go back and warn his brothers, on earth so that they would not come where he was. The story makes it plain that they have all the warning they needed in Scripture. The message of the Bible is clear, and any willing person can know it. Everyone is responsible to act upon what is written. If any man will heed the Scriptures he will be wise; if he refuses to accept what the Bible teaches, he is unwise and will suffer the consequences.

This is the most meaningful story ever told by Jesus.

(1) It had a message for the Pharisees in Jesus' day. The law and prophets had a message to the people but the Pharisees refused to listen to the truth that the Scriptures contain.



From left to right: Dr. J. C. Murphy, Pastor, presenting the plaque to Mr. L. B. Melvin, Sr., with Mrs. Melvin looking on, and Mr. Clem J. Britton, President of Mr. Melvin's Class.

Second Avenue Honors Teacher On Special 50th Anniversary

On the second Sunday of January, 1972, L. B. Melvin, Sr., for the first time taught his Sunday School Class, made up of all the adult men of Second Avenue Church, Laurel. The church was very small and there were not enough men for two such classes, so they all met — from the youngest to the oldest — in a one-room frame house on the present location.

On the second Sunday of January, 1972, 50 years later, Mr. Melvin was still teaching Adult Men in Second Avenue Church. However, during the years the church has grown to a membership of 1,108 and there are several Adult Men's classes — and Mr. Melvin is teaching a group of them who identify themselves as the "Service" Class.

In addition to having taught Sunday School for all these years, Mr. Melvin has held numerous other positions of responsibility in his church. He served as chairman of the Building Committee, which had the responsibility of guiding the construction of the present sanctuary. He has been a deacon for approximately 40 years and at one time served as chairman. During the past four years

he has been a trustee of the church, and serves in that capacity today.

Six Melvin children were reared at Second Avenue, two of whom are still living in Laurel and with their families are active in the church. Leonard Melvin, Jr. has twice been chairman of deacons, and Harold is teaching a class of young married couples in the Sunday School. Mrs. Melvin is also active in the church where she has served as a past WMU President and Sunday School teacher.

In recognition of the prominent Laurel attorney's unusual record of dedicated service to his church, the pastor, Dr. J. C. Murphy, presented him with an engraved plaque during the morning worship service on January 9, and during the Sunday School hour he was presented a copy of the Living Bible by his class.

As a conclusion to the service of recognition, a close friend and member of Melvin's Sunday School class, H. W. "Shine" Graves, sang one of the honoree's favorite "old-time" songs, "Stand By Me."

a man spending money on luxury to the extreme and ignoring his fellow human being. One man is eating like a glutton while the other is begging for crumbs. But in the life after death the reverse is shown. Money is given to us for wise use. The best way to use money is to invest it in people.

(3) The story of torment is presented for those who deserve such punishment. Torment came to the rich man in knowing that there was a better place than where he was. He could see Lazarus. The man was tormented in flames of fire. He was tormented because he could remember. Memory must have been the hottest fire of all, the memory of a lost opportunity which now was gone with no chance for change.

It seems hard that the rich man's request that his brothers be warned was refused. But it is a plain fact that if men possess the truth of God's

(Continued On Page 8)

Dates Are Announced For State's Church Leader Training Conferences



Crowe



Smith

Jimmy P. Crowe and Glenn A. Smith, Consultants in the Church Training Department, Baptist Sunday School Board, Nashville, Tennessee, will be leading conferences on Church Leader Training in Mississippi February 14-18 and February 28-March 3.

Conferences are planned for pastors, Sunday School Directors, and Church Training Directors plus persons elected or selected to serve as Director of Church Leader Training.

Conferences are scheduled February 14 at Calvary, Greenville; February 15 at First, Marks; February 17 at Harrisburg, Tupelo; February 18 at Fairview, Columbus; February 28 at Broadmoor, Jackson; February 29 at First, Meridian; March 2 at First, Hattiesburg; and March 3 at First, Gulfport.

Center Honors Pastor Rakestraw

On Sunday, Jan. 16, Center Church (Union County) honored its pastor, Rev. Clark Rakestraw with a surprise "This Is Your Life" program, celebrating his 72nd birthday.

On the program recalling the various periods of "Brother Clark's" life were members of his family, students from his teaching days, and members of several churches he pastored through the years. A special birthday cake depicting the occasion was presented to Rev. and Mrs. Rakestraw. After the program, lunch was served in the recently completed fellowship hall.

At 72, Mr. Rakestraw has the distinction of being the oldest active minister in Union County. He has been fulltime pastor at Center since February, 1967, and was recently named county missions co-ordinator by the Union County Association.

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Sunday School Lesson: International

Faithful With Possessions

By Clifton J. Allen

Luke 16:1-15, 19-31; 20:15 to 21:4
Jesus lived in a secular world. In that day, as in our day, money played a crucially important role in the lives of people and their weakness in relation to covetousness and greed. He warned as to the deadly potential of covetousness. He gave illustrations and admonition to inspire generosity and faithfulness with respect to material possessions. Our larger Bible lesson includes the story of the unrighteous steward and the story of the rich man and Lazarus, in addition to the passages selected for special study. We should learn from both of these stories that the way we use money on earth has the utmost relevance for eternity.



concern and need. Jesus saw and understood the pull of possessions in the lives of people and their weakness in relation to covetousness and greed. He warned as to the deadly potential of covetousness. He gave illustrations and admonition to inspire generosity and faithfulness with respect to material possessions. Our larger Bible lesson includes the story of the unrighteous steward and the story of the rich man and Lazarus, in addition to the passages selected for special study. We should learn from both of these stories that the way we use money on earth has the utmost relevance for eternity.

The Lesson Explained

THE RIGHT USE OF MONEY (16:10-15)
Jesus did not commend the unrighteous steward for shrewdness and looking ahead to prepare for the future. Thus Jesus illustrated the right use of money to insure blessings for eternity. Then Jesus proceeded to say that faithfulness in what is little leads to faithfulness with respect to a larger trust. If one proves himself to be a faithful steward of his money or his material possessions, he shows himself worthy of trust on the higher level of spiritual opportunity and responsibility. The teaching of Jesus implies that the stewardship of spiritual possessions is the foundation for the exercise of stewardship in the true riches of faith and love, of worship and service, of spiritual power and Christian influence. If one is not faithful with respect to his possessions, both honesty in acquiring them and generosity in using them, how could he rightly be trusted with power in prayer or understanding of the deeper meanings of divine judgment and Christian hope? If one is a servant of mammon, really a slave of money, he will not really trust God; he will not obey God.

RELIGIOUS PRETENSE CONDEMNED (20:45-47)
Jesus warned his disciples against the religious pretense and hypocrisy of the scribes. The scribes were full of pride. They wanted to appear very religious. But instead of desiring the approval of God, they were concerned about public salutations and places of distinction in the synagogues and seats of honor at their feasts. Actually, they exploited their religious positions for personal gain. They were so full of greed that they devised means to rob widows of their houses with heartless indifference toward their distress. No amount of religious ritual could cover up their iniquity or make them acceptable in the sight of God. Some of Jesus' severest woes of judgment were pronounced on the persons who tried to make their religious practices a cover up for their iniquity and their unbelief.

THE GIFT THAT MATTERS MOST (21:1-4)
Still in the Temple, and now in the court of the women, Jesus observed the people casting their gifts into the treasury. He knew the measure of faithfulness in each person's gift. He saw the rich people putting in their gifts, some likely large coins or many coins. But he observed also a poor

widow who gave two mites, each worth less than a penny. Her gift was the largest of all, not in the amount but in what it represented. Those who were rich made their offerings with no real concern for God and no lack after they had given. The poor widow gave "all the living that she had." She had nothing left after she made her offering—except a heart so full of love for God and so full of confidence in God that she had joy and peace. In the sight of God, her gift was the largest of all. She had made the gift that matters most; she had given of herself.

Truths to Live By

The Christian use of money has tremendous spiritual potential. — We ought to remember what money is. It is really stored up personality. It represents one's earning power, a gift from God. Money, therefore, is a trust from God. The Christian can accept no other standard for the use of

his money than the recognition of the lordship of Christ and the desire to translate that lordship into his own life. The Christian use of money calls for spending it wisely and economically, not for gratification and for a selfish - gratification, but to provide for one's family and improve one's vocational competence and to support the work of Christ through his church and to give assistance to persons in distress.

Financial security can destroy spiritual growth. — Economy and thrift and savings for future needs are commendable and are surely well pleasing to God. But when financial security becomes a major concern or when one achieves the degree of financial security that does not require a constant sense of dependence on God, then one faces the strong temptation to forget God to love the world.

Jesus' teaching about money calls for serious application to life. —

Young Musicians' Choral Festival To Meet April 1 At The Coliseum

The State Young Musicians' Choral Festival will be held April 1 at the Coliseum in Jackson.



Billingsley



Boyter

Derrell Billingsley, coordinator of the Young Musicians' Choral Festival, announces that the guest conductor will be Mrs. Mabel Boyter, Children's Music Consultant, Atlanta, Georgia.

Mrs. Boyter is very experienced in children's music work and is an outstanding music consultant. The Planning Committee has selected the following music for the festival, which the children are to be thoroughly familiar with, but not have memorized:

"You Have Given Me Eyes" — Marshall, Broadman (JF079) (Jr. Musician 7-8) \$25; "I'm Gonna Walk With Jesus" — Roberts, Broadman (4558-12) (Young Musicians' 71) \$30; "O Daniel" — Caldwell Octavo No. CS 2453 (in collection A Singing Faith) Word Pub. \$30; "Holy Lord of Hosts" — Young, Broadman Octavo No. 4558-22 (Young Musician 1-72) \$35; "They All Lived Long Ago" — Sleeth, Broadman, Octavo 4558-24 (Young Musician 1-72) \$25; Hymn — "All Creatures of Our God and King" — Hymnal.

This music may be ordered from the Baptist Book Store. For the first time this year the following will be recognized in a special way at the festival:

1. The rural (open country) church with the largest attendance will be presented an AUTOHARP. (Attendance will include all ages whether singers or non-singers.)
2. The church with the largest total singers present will be presented an engraved trophy.
3. The association in each of the five districts with the largest per cent of churches attending will be presented an engraved trophy.

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Thursday, January 27, 1972

"Missions Hot Line" Logged 4,149 Calls

The Foreign Mission Board's "Missions Hot Line" logged 4,149 incoming calls while the telephone information service was in operation from Nov. 1 to Dec. 31 last year.

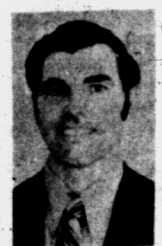
The hot line's three-minute recorded messages were updated twice a week. A caller could dial the hot line number direct from any locality to Foreign Mission Board headquarters in Richmond, Va.

Each call was tallied by a counter attached to the telephone system.

Guatemalan Baptists recently celebrated the 25th anniversary of the Baptist Convention of Guatemala and the beginning of Baptist work in the country. Meeting in Guatemala City, messengers heard progress reports about almost every aspect of the convention program and elected Jose Maria Giron, a pastor, their new president. The Guatemalan Baptist convention was organized in 1946 with seven churches having 350 members. Today it includes 38 churches and 62 organized missions with almost 3,500 members.

"Life Of Christ" To Be Taught

Dr. Gail DeBord, pictured, pastor of First Church, Long Beach, will be teaching the Life of Christ at the



Seminary Extension Center in the Baptist Building on Dedeaux Road north of Gulfport. The course is offered for credit through Southern Baptist Seminary but requires no particular educational background.

Dr. DeBord has a Th.D. degree in Theology from New Orleans Seminary. Classes will begin February 15 and continue for nine sessions. The time of the classes will be 7:00-9:00 p. m. each Tuesday evening. Deadline for pre-enrollment is February 1. To pre-enroll, please call the Gulf Coast Baptist Association Office at 832-4311. Cost of the course, including registration, textbook, and all materials is \$14.25.

To be included in the course is a brief look at the background of the New Testament, the life and ministry of Jesus, and a study of some of his teachings.

However, the total audience for "Missions Hot Line" cannot be accurately measured since a recording could be made of a telephone message through a "live" hookup with a public address system.

The Foreign Mission Board received accounts of the hot line's use in Woman's Missionary Union circle meetings and Southern Baptist church worship services in different areas.

Callers tried to get the "Missions Hot Line" in October before it was operational and continued to inquire about the hot line after the service was discontinued. During November and December, one of the problems with the hot line was the frequency with which callers got a busy signal when they dialed.

Off The Record

HE'S A GIRL!

The clergyman was talking with the parents before he baptized their infant.

"Think of the future that lies before this child," he said. "He may become a pastor like myself, or perhaps, a gallant aviator or sea captain. Who knows — he may even become President! Think of the joy that will be yours guarding him, watching his career. Now what name did you say?"

"The mother replied timidly, 'Mary Jane.'"

QUITE A CHANGE

A cranky old man invested in one of the new hearing aids that are almost invisible. A few days later he returned to the store to express his delight.

"I'll bet your family likes it, too," said the salesman.

"Oh, they don't know I've got it," said the old fellow. "And am I having a ball! In the past week I've changed my will three times."

An optimist is a fisherman who takes a camera with him when he goes fishing.

Experience is something that when you finally have it, you are too old for the job.

"On the basis of this experience we are encouraged to study the feasibility of a Missions Hot Line II for this fall," Samuel A. DeBord, director of the Board.

Scriptures in their own language came this summer to members of a small Bantu tribe in Ovamboland in Northern South West Africa, the American Bible Society reports. The Gospel According to St. Luke in Dhimba, the language understood by that Bantu tribe, was published by the Bible Society of South Africa as the first translation and publication of any part of the Bible into that language. The translation was the work of Jonas Tjikula, Dhimba evangelist, and T. E. Tirronen, Finnish missionary who translated straight from the Ohindonga (Ndonga) Bible first published in 1954 for people in the Ovamboland Territory of South West Africa.

Maude B. Dozier, Retired Missionary, To Japan, Passes

SAN ANGELO, Tex. (BP)—Mrs. Maude B. Dozier, 90-year-old emerita Southern Baptist missionary to Japan and Hawaii for 45 years, died here Jan. 13.

The funeral was to be held Monday, Jan. 17, at Robert Massie Funeral Home here. After cremation, her ashes were to be sent to Japan for burial. Her late husband, C. K. Dozier, died in 1933 and is buried in Japan.

A pioneer Baptist missionary to Japan, Mrs. Dozier sailed with her husband of three months to Japan in 1906. She helped him found Seinan Gakuin, a Baptist school in Fukuoka and the first such educational institution in Japan. Seinan Gakuin now includes a school system for boys from junior high through university level, a coeducational college, a seminary and a women's training school for kindergarten teachers.

Mrs. Dozier taught at the school from 1916 to 1941, and also led in the development of women's work, youth work, and kindergartens in Japan. During World War II she transferred to Hawaii where she was professor and dean of women at a Baptist Bible school. She retired in 1951.

Names In The News

According to a report from Rev. W. A. Farham, pastor of First Baptist Church,

Cox, pictured, entered the field of full-time evangelism in January, 1971, and is now beginning his second year in this field of service.

During the year Cox preached in 25 revivals in Mississippi, Georgia, Florida, and Alabama. When was not preaching in Revivals, he and his family sang in gospel concerts in different churches in five states. The Tom Cox family, known as "Cox's Army," was responsible for all the music in seven of the 25 revivals in which Mr. Cox participated. Cox also did supply preaching and is presently interim pastor of the Englenook Baptist Church, Birmingham, Ala. He may be contacted at 2220 Tal Helm Drive, Birmingham, Ala. (Phone 822-2492).

Dr. William G. Tanner will be inaugurated on Wednesday morning, February 23, at 10 o'clock in John Wesley Raley Chapel, as the 11th president of Oklahoma Baptist University. He is a former pastor of First Church, Gulfport, and former president of Mary Hardin Baylor College.

Rev. Willie M. Brown was licensed last year at Calvary Church, Canton, for the full gospel ministry. He says "I feel that

God has called me for his service," Mr. Brown is available for supply or pastoral duties. His address is 330 N. Cisne Avenue, Canton, Ms. 39046 (phone 859-2366).

Blankets For Refugee Drive Called Success

A broad campaign throughout Sweden to obtain blankets for East Pakistan refugees in India has been called a "great success" by promoters.

With a collection goal of 500,000 blankets, it was reported that 82,000 blankets had been given and financial gifts totaling 3.8 million Swedish crowns (about US \$735,000)—would purchase the remainder abroad.

Participating in the drive were Lutherhjälpen, fund campaign of the Church of Sweden, the Swedish Save the Children's Fund, the Swedish Red Cross and Swedish Radio-TV.

In addition to donations from the general public, the Swedish government gave 100,000 blankets valued at one million crowns. In many parishes, special services were held in conjunction with the blanket collections. (EBPS)



Murphy Creek in Winston County near Louisville has ordained four new deacons. Rev. Curtis Rich of Ellison Ridge brought the ordination message. Rev. Arnold Davis delivered the charge to the deacons. Pictured, left to right, are Pastor Davis, giving the certificates, and the new deacons, Edward Culpepper, Billy Kirk, Billy Crowell, and Roy Rogers.

God has called me for his service," Mr. Brown is available for supply or pastoral duties. His address is 330 N. Cisne Avenue, Canton, Ms. 39046 (phone 859-2366).



Five young men from Juniper Grove Church, Pearl River County, surrendered to the gospel ministry during 1971, and were licensed to preach. Dennis Dunn, top left, and Leon Dunn, top right, are sons of the pastor, Rev. and Mrs. Robert Dunn. They are both enrolled at Clarke

College. Argie Smith, bottom left, the son of Mr. and Mrs. Argie Smith, Sr. is a junior in Poplarville High School. Tim Wade, bottom right, 14-year-old son of Mr. and Mrs. V. Carroll Wade, recently preached his first sermon at Juniper Grove. He has been bringing devotions at prayer meetings held in homes each Thursday evening. Another young man licensed to preach last year was Dennis Allen, who is now at Clarke College. Pastor Dunn ended his first year at Juniper Grove in December. History was made at the church with these five answering the call to preach all in one year. The church has bought a bus; also they exceeded their \$600 Little Moon Christmas Offering goal, giving \$658.05.

Rev. C. R. Wicker has accepted the pastorate of the Carson Church at Carson and has moved on the field. He began his new ministry on January 2. Mr. Wicker moved from the South Winnfield Church, Winnfield, La., where he was pastor.

It was back in 1835 that the American Bible Society, then only 19 years in existence, produced its first Scriptures for the blind. This fall the Society reached the milestone of having produced 3 million copies of Scripture for the blind — in Braille, on talking Bible records, tapes and cassettes.

More and more food is coming canned or pre-packaged — including food for thought.

Clarke's New Student Enrollment At Mid-Term Sets Record

Registration figures released at the close of the first day of registration for the spring semester at Clarke College, reveal that the enrollment of new students at mid-term surpasses the figure for the past five years.

Academic Dean Victor Vaughn commented that although colleges traditionally lose students at the end of the first semester, Clarke College has more than offset that loss by new applications and registrations.

According to the Dean, the cumulative enrollment for the session has already surpassed that of 1971 with registration still open until Friday, January 21st. It is anticipated that registration for evening classes will push the total enrollment still higher. A comprehensive evening schedule is being offered at The Mississippi Baptist Junior College this semester.

In addition to offering University Parallel Course Work, which means that a student can transfer work to four-year colleges and universities, Clarke develops specific curriculum, especially in its evening Continuing Education Program which meet students and community interests and needs. Evening classes at The Mississippi Baptist Junior College range from Sign Language to Song Leading, from

Business Communication to Community Choral.

An exciting innovation is taking shape in Sanders Library on the Newton campus. Like libraries across the nation, Clarke finds itself using valuable shelf space for the storage of periodicals; magazines, newspapers, pamphlets, and unbound materials of all types. These materials are

important and they must be kept and must remain accessible to students and faculty. Again, like libraries across the nation, Clarke College is moving into the modern method of microfilm storage of periodicals.

Work had begun on the initial stages for conversion to microfilm, and the space thus released will provide shelf area for an additional 5,000 volumes in the college library.

Sunny Side (Bolivar) Closes, Gives Funds To Other Churches, Colleges

Sunnyside Baptist Church, on Honey Bayou Road, near Shelby, reported to the Bolivar County Association last fall that the members, being few in number, had decided to close.

Organized and chartered in 1946 when the community had many families with children of school age, the church was a part of the spiritual development of nearly 50 youngsters who now served in many capacities in churches wherever they now live.

The site for the building had been donated for church purposes by the late D. N. Ray, Sr.; his son, D. N. Ray, Jr., Chairman of Deacons, with the approval and assistance of Ben Millican, Sr., deacon, Mrs. C. L. Threet, treasurer and daughter of the late D. N. Ray, Sr., Mrs. Ben Millican, church clerk, C. L. Threet, and other resident members sold the

building and fixtures to another church group. It was moved off the site which returned to the original land holdings, as per the deed.

There being two Baptist churches in Shelby where the former Sunnyside resident members have joined or plan to join, the Sunnyside Baptists have disposed of their funds on hand as follows: — \$2,000 presented by Mr. and Mrs. Ben Millican to First Baptist Church, Rev. Joe Jones, pastor; and \$2,000 presented by Mr. and Mrs. C. L. Threet, to Bellevue Baptist Church, Rev. J. C. Ray, pastor; \$883.79 given as a scholarship fund for ministerial students on a loan basis at William Carey College, Hattiesburg, Dr. Ralph Noonkester, President; and \$883.78 to Clarke College, Dr. Lowrey Compere, President.



Mr. and Mrs. Ben Millican, right, present a check for \$2,000 to Rev. Joe Jones, pastor. The check is from Sunnyside Baptists to First Baptist Church, Shelby.



Mr. and Mrs. C. L. Threet, left, present a check for \$2,000 to Rev. J. C. Ray, pastor. The check is from Sunnyside Baptists to Bellevue Baptist Church, Shelby.

S. S. Lesson - -

(Continued from page 7)

word and if wherever they look, there is sorrow to be comforted, need to be supplied, pain to be relieved, and if it moves them to no feeling and to no action, nothing will change them. Abraham is said to have replied to the request that they would not believe though one arose from the dead (v. 31). This is sad indeed that men can get to this point in life that nothing can cause them to consider or want to change. When another Lazarus, the brother of Mary and Martha, was raised from the dead, the Pharisees made plans to kill Lazarus too. This would destroy the evidence of the truth that Jesus preached (John 12:9-11).

What should this story mean to us? The story seeks to show us that we need to persuade men in this life to accept Jesus as Lord in order to reap the benefits of the joy in the next. This is the day of salvation. We should realize the consequence of refusing the gift of salvation and Lordship that he offers. When Christ becomes the Lord of an individual's life, then what to do with one's money is solved. Those that are lovers of money cannot serve God. This is the reason Jesus told the story. The Pharisees of Jesus' day, as well as those who turn up their nose at Jesus, will be exposed. Their attitude will be judged and the proper reward will apply. A man cannot love money and God at the same time.

At the same time one's true attitude and relationship with God are reflected in his attitude toward his fellowman. One cannot divorce his relationship with man from that with God. The greatest lesson of this lesson is that one's destiny is determined in this life.

Mad thrown is ground lost.

An argument usually produces plenty of heat, but no light.

Devotional

Supreme Personality Of Christ

By Bryant M. Cummings, director, Sunday School Department, MBCB



The supreme personality of Christ fills the world. This is the personality that is the same yesterday, today, and always. This is the Christ who permeates and saturates the world. From the beginning of the Old Testament his personality was portrayed. Isaiah described him as wonderful, counselor, prince of peace. The New Testament reveals his life and his actions through his personality to all mankind. It was this supreme personality that was to open, and has opened, new thresholds to multitudes down through the ages. From Genesis to the present this personality has unfolded. His life overshadows all leaders for all times. His life is filled with greatness and with kindness.

This supreme personality is indicated in the love of Christ for his fellowman. At Jacob's well the Samaritan woman felt his personality and received a new way of life. An invalid at the sheep market was told to "rise take up his bed and walk" and received through this supreme personality of Christ a whole body.

The love of Christ through his supreme personality shows him to be a teacher. He taught Nicodemus on being born again. Christ taught by answering questions with questions, and by using miracles to show the people what he meant. Christ set the perfect pattern for teaching in a simple basic way. Through his personality Christ taught that he is the bread of life, the light of the world, the door, the good shepherd, the vine. In his Sermon on the Mount he condemned hypocrisy, and said that detrimental things ought to be put away.

This supreme personality of our Lord shows him to have an insatiable compassion for the lost. "And when he saw the multitudes he was moved with compassion" Jesus went everywhere preaching, teaching, and healing. Having also instructed the disciples, he sent them forth.

The supreme personality of Christ needs to go in all of our lives. We must coincide our personalities with his personality. Christ taught and we must teach, too. We must reflect the Christian way by leading others. Our hearts must be opened to the truth and we must have insatiable compassion for those who are lost.

"Good News For Modern Man" Reaches 31 Million

NEW YORK—Southern Baptists attending the American Bible Society's 1971 Advisory Council meetings in Nashville, Tenn., Nov. 28-29, included Dr. Porter Routh, executive secretary-treasurer, Southern Baptist Convention; Dr. Rogers M. Smith, administrative associate, Foreign Mission Board; Rev. J. Edward Cunningham, special secretary for program and promotion of the American Bible Society; Dr. James L. Sullivan, executive-treasurer of the Sunday School Board; and Dr. Robert S. Denny, general secretary of the Baptist World Alliance. The American Bible Society's New Testament in Today's English Version, has reached a circulation of 31 million copies. It was announced during the meetings. Completion of the Old Testament in the same version is scheduled for 1975.

Senior Citizens Have Special Day At Murphy Creek

A special event in Murphy Creek Church, Winston County, is Senior Citizens' Day on the third Thursday of each month.

Pastor Arnold Davis reports, "On this day we meet about 10:30 and bring lunch. Everyone brings a dish. After a time of fellowship we eat lunch, then have games such as spelling contests and math contests. Then we always have a time set aside for a devotional, usually by a special guest, but sometimes by one of our members. We have about 25 to 30 senior citizens attending on these days and we are all uplifted by these meetings."

New Pastor At Union

Rev. James Shumate has accepted the pastorate of Union Church in Pearl River County.

He goes to Caesar from Lake Como Church, Bay Springs. He is a native of Greenwood, Miss.

After receiving his B. S. degree from Florence State University in Florence, Alabama, Mr. Shumate completed two years at New Orleans Seminary.

He is married to the former Eva Roper of Decatur, Alabama; they have one son, Darrell, who is married and lives in Bay Springs.

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